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SILHOUETTE ISSUE

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ASK YOURSELF

1. Girls from what college spent Christmas week in village service?

2. "Not a single stocking is placed beside the open fire. . . ." Explain.

3. Where were children carried to church in bamboo baskets?

4. Where is a branch of an orange or lemon tree decorated at Christmas time?

5. In what school are lives consecrated at the White Gift service?

6. Name some of the Quarterly Conference Committees.

OUR SILHOUETTE ISSUE

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Why Is Jesus Wonderful to You?

By LULU L. TUBBS

"And his name shall be called Wonderful"
—Isaiah 9:6

THIS question was asked in the mission school at Mutambara, Southern Rhodesia, Africa, where fifty years ago blackest superstition and fear of evil spirits reigned supreme in the hearts of the people. It was at the glorious sunrise hour and Goni Ndongwe had arrived from his little brick home situated across the river. He was in the storeroom giving boarding girls their rations for Christmas dinner: corn meal for thick mush and meat, to be cooked in a big iron kettle, seasoned with onions and tomatoes out of the girls' own gardens.

At the time of Goni's arrival at the schoolhouse, a missionary had just come from the home of the lady workers. In the beauty of that Christmas morn she quietly said, "Goni, why is Jesus wonderful to you?" The reply came without a moment's hesitation, "Because he takes away our fears." Goni can remember when the fear of evil spirits of ancestors completely controlled the hearts and lives of his people. If one of them were taken sick, the spirits had been displeased and the witch doctor was called and paid to drive out the demons from the poor, aching body. If the patient died, he had been bewitched, and it was the duty of the witch doctor to "smell out" the witch and use the "poison test" until someone died from drinking the poison. This proved without a doubt that he or she was the witch. No rain, bad crops, huts burned to the ground, or any other calamity coming upon the people simply meant that some ancestral spirit had been displeased. Driven by fear, the only thing to do was to go to the witch doctor. He alone could tell them how to appease the wrath of their ancestors. Thus fear reigned supreme among the tribes. Goni was a little lad when the spirit of Love and Power was first proclaimed at Mutambara. He knew what it was to be tormented by the fear of his ancestors. No wonder he said that Jesus is wonderful because he takes away our fears.

The missionary went to breakfast and asked a fellow worker why Jesus was wonderful to her. A gleam of joy and peace came over her countenance as she replied, "When all is turmoil and hurry outside, Jesus gives quietness and peace in the depth of my soul. That is why he is wonderful to me."

The hour was ten o'clock. Boarding boys and girls, Christian families and missionaries, sat quietly in the mission church worshiping our Lord. Christmas is in the middle of summer in Rhodesia. It was very hot, but that did not bother the dozens of little African boys and girls as their eager faces looked up to the leader who said, "Why is Jesus wonderful to you?" One tiny hand flew up and the child said, "Because he is the Son of God." This child was quickly followed by a second who said, "Because he saves us from our sins." Precious teaching those little ones have had. There is no fear of evil spirits in their hearts, because Christian parents and teachers have been telling them of a God of love and mercy. What a far cry from fifty years ago when Jesus was not known in Rhodesia.

After the morning service families went to the big assembly hall at the schoolhouse for their Christmas dinner of rice, thick corn-meal mush, meat, vegetables, and sometimes cookies or cake for a special treat. Visiting in and out among those families, we were reminded of the old childhood Sunday-school picnics which we had enjoyed in America. Such a happy playtime for the children! The visiting of the parents with their pastor, who moved among them, was a blessed inspiration to all. After dinner there was a program consisting of music, talks, and praise to God for his precious gift of Love to the world. As a special treat, the boarding boys and girls ate dinner together in the girls' dining room, but they joined the families for the program. At sunset all scurried away to their homes after a happy day of fellowship.

So we see why Jesus is wonderful in Africa. Why is he wonderful to you?

"There's a Song in the Air"

By SADIE MAUDE MOORE

THE peaceful little village of Man Chong Ne in Korea knew little of the meaning of song. It is true, there was once a small, struggling Christian church there, but the few Christian leaders moved away, others became careless, and the church was abandoned and finally torn down. Only an old gnarled tree marked the spot where Christian songs had once been heard. The villagers were not opposed to Christian teaching; in fact, they were hungry for it, but lacking leadership their song had been lost.

Then something happened—two Ewha College girls, volunteering to spend a part of their long winter vacation in village Christian service, came to Man Chong Ne. On Sunday evening, December 19, missionary friends and rural workers from Wonju went with the girls to begin their work with a Christmas service for the villagers. The largest room in the village was all too small for the large, eager, curious group that gathered, so it was decided to make it an outdoor service. Projected pictures of the Christmas story were explained to an attentive and appreciative audience. The girls sang a number of Christmas carols. Yes, there was a song in the air that evening, and the melody that was set going then has increased in volume.

During the two weeks the girls were in Man Chong Ne, the drab, monotonous life of the village was transformed. Someone called it the miracle of a song. Songs from the crowded classroom floated out over the village in the mornings and again each evening. For each morning the girls gathered some forty or fifty boys and girls and taught them songs, stories, Bible, and language; each evening the young women came from far and near and filled the room, happy and eager for their classes in singing, Bible, language, history, health, et cetera. Each session began with singing and closed with more songs. There were songs of worship, folk songs, and rhythm songs. How they loved it all! Yes, the students sang with joy and enthusiasm, but the four walls of the classroom could not contain their songs; echoes were heard all over the village. Men caught the tunes and whistled about their work; children at play continued their singing. Many hearts were lifted and burdens lightened because songs of joy and Christian love were taught and sung and sung again in the village of Man Chong Ne.

It was a great experience for all who had a part in the project. The missionary sponsor at Ewha College rejoiced in the success of the work. The rural center missionary and Korean leaders used this as a special opportunity for visits and contacts with the village, and made plans for further rural development of that area. The Ewha girls themselves found deep joy and real satisfaction in those days of service to the underprivileged village people of their country. It would be difficult to say whose heart was singing most, but surely the joy of service was fully as great as the happiness of the dear, grateful village people.

Some remarks from the Ewha girls were: "Many of our friends tried to persuade us to give up the idea of coming to Wonju District at this time. We were told that this is a dangerous area. Communist riots might break out at any time and our lives would not be safe. Just think of the joy we should have missed if we had not come." And the other continued, "We just kept praying about it, and we felt definitely impressed to come, even in spite of what our friends said. We thought it wouldn't make too much difference anyway, if we did go to heaven from Wonju District. We should be doing God's will and that is what counts." It is little wonder that girls with such a spirit of joyful service set melodies ringing in many hearts and homes during those days!

And their song continues. Members of the youth group of the Wonju Central Church have been inspired, and wishing to conserve the good work begun at Man Chong Ne, they have planned a program of religious services for that village. On Sunday and Wednesday evenings groups of young people from the Wonju church are going out for home visiting, Sunday school, and church services. Good reports are coming in of the interest and good attendance at the services. The head man of the village gives the use of the large room in his house as a meeting place for the people. Yes the song continues and becomes more meaningful. May it echo and re-echo on and on.

Victory Through Love

By GLENNIE WESTON FULLER

Love came down at Christmas,
Love all lovely, Love Divine;
Love was born at Christmas,
Star and angels gave the sign.
—Christina G. Rossetti

Was there ever a time when a suffering world was in greater need of both victory and love? Victory over the on-sweeping tidal wave of hate that is all but engulfing the world! And what can conquer hate but love?

Love is the great fundamental of religion; without it there can be no faith. When Jesus was asked to name the greatest law (Matthew 22:34-40), he used a word known in Hebrew Scripture for fifteen centuries: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbour as thyself"—the basic definition of religion.

When asked for the mark of discipleship, Jesus gave not a creed, a password, dress, or ceremonial but "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

To the inquiring Nicodemus, he said: "God so loved the world that he gave his only begotten Son." In all these replies, Jesus used the same Greek word, "agape," love—a feeling, attitude, relationship between God and man. Therefore love is not a sickly sentimentality nor a fleeting passion, nor even an affection—for it is possible to think there are many humans whom even a heavenly Father does not *like* in all their undisciplined, wayward, selfish, dissipated lives.

But love is the kind of relationship with men for which God longs: reverence, appreciation, gratitude, awe, trust, worship. Love is the kind of relationship with God for which man longs: understanding, mercy, compassion, forgiveness.

This love has demanded of true hearts a reverence for all personality, a compassion for all suffering, a hatred of all tyranny and injustice, a longing for the reconciliation of all misunderstanding—the willingness of God to enter a human life in order to show men how he wanted them to live, to reveal the laws by which life will work, to offer to men the power and resources of the universe. This is the Love that came down at Christmas.

But one might ask today, "Isn't such love, such idealism, impossible for man to attain even with a promise of victory and power? Jesus anticipated such a question when he gave his definition of love (Luke 6:27-28)—love, not as perfection, but positive, active good will, something one must do rather than feel: "I say unto you . . . Love your enmies." The ultimate of love! How?

(1) "Do good to them that hate you." Human nature's first impulse is revenge, to get even. But Jesus would have us do some positive good. Not shun nor avoid, but *do!* (2) "Bless them that curse you." The word "bless" has two meanings: to praise and to wish well. Instead of counting all glaring faults, search for every good point—*search*, a positive effort toward good (3) If there should be such an one for whom no good deed is possible and of whom nothing good may be said, there is one last resort: "Pray for them which despitefully use you," for prayer can bring the resources of the Spirit to touch a mind and heart in spite of human powerlessness.

So we have the promise of victory through love—the "more excellent way" of the great love chapter of Paul (I Corinthians 13). There is no substitute for love. No supergift will suffice. Persuasive oratory, ecclesiastical power, brilliant mentality, great philanthropy, or physical sacrifice is no substitute for love. Love is an attitude of mind and heart and will that can see humanity as God sees it—worth saving, worth serving. Love has a negative as well as a positive side. There are some things that love never has: envy, pride, unseemly behavior, temper, grudges. There are some things love always does: "is kind . . . . rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Love has great rewards: the partial will be made perfect; childishness will mature; dim visions will clarify; knowledge will be complete. "Love never faileth," for "the fruit of the Spirit is love."

So love came down at Christmas: "who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death. . . . . Therefore God has highly exalted him and bestowed on him the name which is above every name" (Philippians 2:6-9).[1]

Here is victory through love. God so loved that he gave himself to save the world. From heaven to earth and death, looks like defeat. But "a name which is above every name: that at the name of Jesus every knee should bow"—this is victory!

Thou didst leave Thy throne and Thy kingly crown,
When Thou camest to earth for me;
But in Bethlehem's home there was found no room
For Thy holy Nativity.
O come to my heart, Lord Jesus,
There is room in my heart for Thee.[2]
—Emily E. S. Elliott

[1] Revised Standard Version of the NEW TESTAMENT, 1946.

[2] *The Methodist Hymnal*, No. 95.

"Jingle bells, jingle bells, jingle all the way,
Oh, what fun it is to ride in a one-horse open sleigh."

Christmas Carols at Pfeiffer College

By HELEN M. WAGGONER

When Thanksgiving vacation is over and Pfeiffer students have returned to the campus at Misenheimer, North Carolina, Christmas celebrations begin. Perhaps the first sign of this will be the familiar song of their childhood in a modern version, sung at the dinner table to the accompaniment of tinkling notes tapped on the water glasses. From the singing of this first Christmas song until the last busload of students has left for the holidays at home, Christmas melodies are heard from dormitory windows, along campus walks, wafted back from the highway as students wander to Greystone Inn, the college hang-out. These songs are heard at mealtime, at the assembly, in lovely vesper service; Christmas songs are the theme of every hour.

Have you ever heard Christmas carols sung at 6:30 on a crisp December morning by a group of young college students on their way to a sunrise prayer service? If you have not, you have missed hearing these songs in their most inspiring setting.

Early in their preparations for Christmas, Pfeiffer students gather great quantities of holly and mistletoe, of magnolia leaves and ground ivy, all native to this vicinity and growing in abundance on the hills of the Piedmont. These greens are used extravagantly and artistically in the decoration of the dormitory living rooms, the college dining hall, the chapel, and the auditorium. Wreaths and trailing vines beautify the white doors and tall pillars of the buildings, reminding all who pass that Pfeiffer is preparing for Christmas. And not to be forgotten are the gay Christmas trees that are the center of attraction in each dormitory. Students of Cline, Rowe, Washington, and Merner vie with each other in striving to set up the most magnificent tree.

For years the students at Pfeiffer have had a Christmas party in the gym. It was the custom to play games, sing carols, and then greet Santa Claus who distributed simple gifts that the students and faculty had brought for the occasion. Since the needs of the world have been so constantly with us recently, it has been thought more appropriate for us to remember others rather than ourselves at this Christmas party. So instead of each placing a gift under the Christmas tree that centers the gayly decorated gymnasium, each student now brings a gift of money which is placed in the Christmas box. Last year eighty dollars was sent to CARE as a gift from Pfeiffer College students and faculty. It gave all of us real pleasure to know that some one far away would have this share in our Christmas.

One of the most impressive programs of the Christmas season last year was the presentation by the dramatics class of the beautiful nativity play, "This Strange Night." And another was the final vesper service which had for its theme, "Our Hearts, a Bethlehem."

"Far, far away in Bethlehem,
The years are long and dim,
Since Mary held the holy child,
And angels sang to him.
But still to hearts where love and faith
Make room for Christ in them,
He comes again, the Child from God,
To find his Bethlehem."

Another feature of the preholiday season at Pfeiffer is the carol singing, eagerly anticipated by the village people as well as by the sweet singers of the college. One evening is given to going from door to door in the little community in which the college is located, and singing the Christmas songs by this time so familiar to the college group. It is a benediction to hear those young voices send across the winter night the ever-new story of the Babe of Bethlehem.

Many of Pfeiffer's students have little money to spend for gifts, for they come from homes where money is not plentiful, but at the blessed Christmas season they give something far richer for they give of themselves, their devotion, their love for their Master, to enrich the lives of those whom their gifts reach.

Climaxing the preholiday season at Pfeiffer College is the annual Christmas Candlelight Service, conducted by the college chorus of sixty-five voices. The inspiring program draws many visitors who, together with the campus folks, tax the capacity of the beautiful Henry Pfeiffer Memorial Chapel. The simple and restrained decorations of green boughs and white candles are most effective in the classic setting of the chancel.

Through the media of Scripture, hymn, and carol, the ever-old, ever-new mystery of Christmas transports us back across the centuries to the little town of Bethlehem. The fluid, modal lines of the ancient plain-song, "Of the Father's Love Begotten," carries us to the very source of Christmas. "In the beginning was the Word," and we are swept to a jubilant climax by the "Hallelujah Chorus."

Across the campus to their dormitories go the students, especially quiet and reverent, singing softly as they go:

"Silent night, holy night,
Wondrous Star, lend thy light;
With the angels let us sing,
Alleluia to our King;
Christ the Saviour is born,
Christ the Saviour is born."

Il Maten Knows Christmas

By MARY LAWSON

CHRISTMAS at Il Maten, small Kabyle village, in the heart of the mountains of Algeria! Far away from trains, roads, electricity, and newspapers, yet Il Maten knows Christmas. Although not an inhabitant of the small huts and hovels on the narrow streets calls himself Christian, yet Il Maten knows Christmas! Though not a single stocking is placed beside the open fire which warms the one room where the whole family lives with their beasts and fowl, yet Il Maten knows Christmas! For a small one-room schoolhouse has brought Christmas to the small girls of this village for over fifty years, and there is not a villager who is not aware on this special day that it is the birthday of their prophet, Sidna Aisa.

By 6 A.M. many from the village have already brought greetings and good wishes to the mission house. Breakfast is festive: tangerines from the garden decorate the table, and the old mission victrola puts joy in our hearts as we listen to our own Christmas carols. By seven the cries of the schoolgirls can be heard as they come skipping like young lambs from rock to rock, making the steep ascent from the village below. A fire burns brightly in the old school stove, ready to warm their dancing feet and chilled hands. But they are quickly outside again. Many a small girl of six or seven years, carrying a baby brother or sister on her back, joins the rest in a game of hopscotch or rope-skipping. How the arm and ankle bracelets jingle. Soon arrive the mothers (for this is their day also), faces well shaded with their large shawls. Many bring fresh bread or sugar omelette or small cakes, as they would for their own festivals, and our thanks are waved aside.

The small pump organ has begun to play. The moment has arrived. Every seat is occupied to thrice its capacity. The French schoolteacher, faithful for twenty-three years, who carried on during the war under most difficult circumstances, rejoices to see the children's faces full again. If the ankle-length Kabyle dresses are ragged and torn, still the colors are bright. Even the smallest baby has a many-colored foulard wrapped tightly around its head (a bright, rectangular piece of cloth which crosses under the braids and ties on top). These bright, bobbing heads keep time to the music as they sing carols and hymns both in French and in Kabyle. Who can be sad today on the great festival of the *ta-roo-mi?* (This was the name given to the Romans when they invaded North Africa, and is still applied to all strangers.)

With great dignity and grace each child recites her Bible verse, her poem, her song. The inherent grace of the Kabyle girl or woman is a joy to behold. Who knows the hours she has spent in preparation?

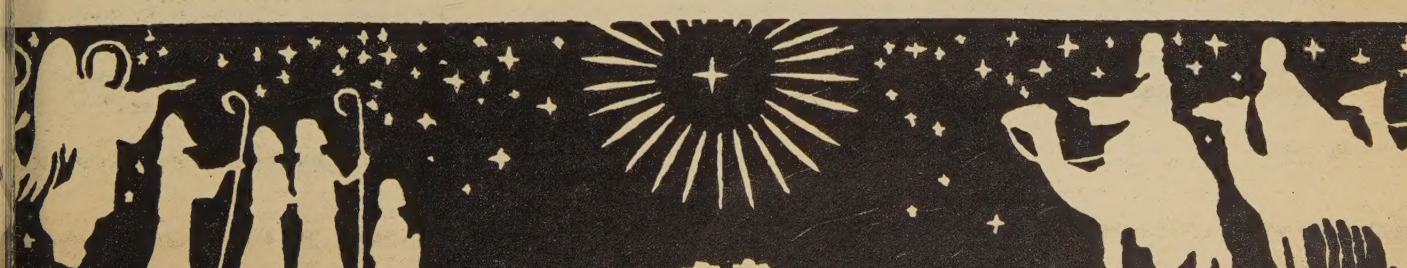
The collection brings a most solemn moment—the mite the child holds is perhaps the only money she has had in her small hands during the entire year. Last year, after much discussion and thought, the girls themselves decided that the Christmas collection should go to buy a pair of shoes for a small girl in a near-by mission home. A pair of shoes! And the majority of those who gave the gift have never bound their own small feet in anything but rags, to help them walk through the winter snows!

Now the time has arrived for the lighting of the tree. The small fire roars on, oblivious to the heavy silence which has settled over the packed room. Silently the candles are lit, each one adding to the glow and wonderment on every face. Which is more wonderful to see: the beautiful tree filled with living candles which cast out the shadows from every corner of the room and turn even the water-stained ceiling and warped floor into something of beauty; or the upturned faces of the Kabyle girls, every trace of harshness, of crudity, of disillusionment washed away, leaving it softened and childlike? We are filled with wonder at the transformation.

Now candy and tangerines are passed; each school girl receives a head scarf—of cheap cotton but received with cries of delight. Shouting, shoving, they fling themselves out the narrow door into the brisk winter air. The mothers linger a moment to greet their friends and then they, too, turn homeward.

Now all are gone—the last gay head has disappeared below the hill. They are running fast into the village to warm their hands and feet, each one beside her home fire, and to retell to every member of the family the events of the morning. They are gone and the little schoolhouse is silent and empty, the fire but embers, the tree's magic moment past. Will you pray with us a moment? Will you open your hearts to the spiritual needs of these Kabyle children? Will you keep these people of the mountains close in your thought and prayer this Christmas season?

O Father, help these Thy children;
Open their hearts to the wonder of Thy Gift.
As the beauty of a tree transforms their faces,
So may the Child, born this day, transform their lives.
Father, we beseech Thee, look down on Thy children.
O Christ, enter into each heart. Amen.



Childhood Wonderment at Colegio Bennett

By ANITA HARRIS

CHRISTMAS at Colegio Bennett in Rio de Janeiro, Brazil, varies little from Christmas in the states, except that it comes in early summer instead of early winter and is celebrated at the close of the school year, all tangled up with final exams and graduation ceremonies.

Almost as soon as the second semester begins the first of August, part of each of the two weekly assemblies is given over to learning Christmas carols. Last year the rehearsals culminated in a special assembly program of hymns and carols when the most popular of a repertoire of twenty-two were sung—a Christian festival where through Christmas carols from many lands we felt once again the strengthening of those bonds that come to us only through Him who alone "holds the world together."

The nursery and kindergarten children convert their clinic room (temporarily divested of its furniture) into the nativity scene. This story, so dear to their hearts, they lovingly reproduce with rocks, boxes, paper, bits of evergreen, and small figures of Mary, Joseph, the manger, and baby Jesus, shepherds, and lambs. Then, like the Wise Men they bring to the Babe their treasures, odds and ends precious to childhood. The door is always open. Often a little tot, or two or three together, will slip away from the group, enter the room, and stand quietly, wonderingly before the scene. Never has a loud dispute or any kind of noisiness been heard in that room at that time. The simplicity of childhood under the spell of the world's most simple yet most powerful story—moments of pure adoration and worship—high points in the progressive development of character!

One year we worked out a very simple, impressive worship service for the entire school body. Responding to the call to worship given by a robed reader, we became a part of that matchless story as we saw it unfold in pantomime and heard it in song and Scripture. The climax approached. The Wise Men brought their gifts. Then softly from the piano came "Silent Night, Holy Night," as students and faculty members, singly or in groups, placed beside the Wise Men's treasures their own gifts for the King. (The gifts were clothing, toys, paper, books, etc., to send to the children in a mission school in the far interior of Brazil. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.")

We can never forget the picture of several nursery-school children! Eyes wide with wonder, arms full of awkward packages from which peeped wheels, a dog's leg, or a doll's arm, little legs laboriously climbing the steps to the platform, they tiptoed and left their gifts reverently at the manger. They stood, rapt in awe and wonder, oblivious to the crowded auditorium, lost in the experience of spontaneous worship. Only the strains of "Silent Night" broke the silence and, breaking it, added to the poignant impression of the moment. Two of the children lingered. One knelt there quietly absorbed in what was before him. A teacher returned, touched his shoulder and took his hand. Leaving the stage, he turned to look back, lovingly, at that blessed scene.

Anyone who knows Charles Tazewell's *The Littlest Angel* and has felt his heart touched, his eyes smart with tears at the simple, full-hearted, generous sacrifice that the "Littlest Angel in Heaven" made for the Son of God to be born on earth, can anticipate what we plan for this year. The Bennett Student Christian group is at work translating, adapting, and planning how to dramatize that story. (And already we hear our "heavenly choir" praising God in beautiful a capella chorus under the creative leadership of our ministry-of-music missionary, Albert W. Ream.) It must not be just another program. It must be so publicized as to make known its motive, and in such a way that all who come and take part in the corporate worship shall truly, like the Littlest Angel, make a gift that is a sacrifice given gladly, joyfully, wholeheartedly, and humbly—a gift of himself to God and man.

School closes in mid-December, but, for the house guests and the students who remain, there is real joy and fellowship on Christmas Day. Names for small gifts are drawn previously. Before breakfast, the Bennett family, including servants, gathers in the beautiful high-ceilinged parlor. A small tree rises above the mound of gifts on the center table. A short, appropriate service of joy, thanksgiving, and praise is followed by the distribution of gifts. Then greetings are exchanged in an atmosphere of holiday gaiety as the procession moves on to the breakfast table.

At noon, we gather about the dining-room table for a real festival dinner, which adds its own peculiar note of happiness to the day. Decorations may not be pine and small poinsettias (which bloom here on *trees* in July and August); there may be no snow nor cold; the heat may be terrific, but in our hearts as in others 'round the world echoes and re-echoes the angels' song.

Christmas Messages From Allen

By CLAIRE LENNON

CHRISTMAS at Allen High School, Asheville, North Carolina, is a very heart-warming and happy occasion. Here we have a family of 150 day students, dormitory students, and staff members. Our girls want you to know some of the ways in which we express the Christmas spirit, so they

have written you these little messages:

Christmas is celebrated all over the world in many ways, but our celebration here at Allen is one of the most interesting and enjoyable. It seems that there is a special gleam, a special glow in the faces and hearts of everyone. At Christmas we are more anxious than ever to be helpful. —ELIZABETH WHITE.

Soon after Thanksgiving, a box is is filled with the names of the staff members and the girls living in the dormitory. Each one draws a slip which reveals the name of the one to whom she is to play Christmas sister. Then she secretly does nice little things for her such as making her bed, leaving fruit and other nice things in her room, leaving pencils and paper on her desk, and polishing her shoes. At our Christmas party, presents are given revealing the secret.

—CATHERINE HAYNES.

In nearly every chapel service from Thanksgiving until Christmas vacation, we sing carols. At our last chapel, it is our custom to have a White Gift service. Later the Student Council packs the gifts for distribution to unfortunate friends. —DOLORES HYMES.

We give because down deep in our hearts we feel that it is right to give to people who are less fortunate than we. Usually we have a religious pageant presented for our parents and friends, with our Glee Club furnishing beautiful music. —PATRICIA CARSON.

At last, the Christmas party! The girls take special delight in decorating the tree which reaches the ceiling in our reception hall. We crowd the steps and sing carols and recite poetry. Then come the gifts! Some are from our Woman's Society of Christian Service and our Methodist Youth Fellowship friends, and we are most grateful.

—CATHARINE HAYNES.

The next morning we have our White Breakfast. All of the girls and teachers dress in white. Carols are sung, the Scripture story of the birth of Jesus is read, and prayers are offered. Breakfast is eaten by candlelight in thoughtful silence.

We have classroom parties with our day-student friends, and then girls and teachers leave for the Christmas holidays. But already we have had a wonderful Christmas at Allen.

—PATRICIA REESE.

Joy Comes to a Chinese Village

IN A time of chaos and uncertainty, the people in Shwen Hwa Cheng lived as peacefully as usual, and had a very happy Christmas. The program was different. No big meeting was held in celebration. In order to help the people understand the meaning of Christmas and know more about Jesus Christ, small meetings were held for different age groups. Therefore Christmas week was full of activity and brought joy to approximately five hundred people in Shwen Hwa Cheng.

A student of the women's class cut a pine tree from a hill belonging to her own family, and brought it to the station. The local girls who help in the nursery school decorated the tree with stars, paper chains, bells, and candles. Pictures of the Shepherds and the Wise Men were hung on the walls. As the girls worked they sang Christmas carols, the songs springing from their happy hearts.

On one afternoon, the children brought their mothers to the nursery school. Each little girl proudly wore a new apron which her mother had made. The parents were told the meaning of Christmas—that this happy time was brought about by the birth of Christ, our Lord.

Some of our Ginling friends gave us many used Christmas cards. We exhibited them on tables, where the people looked at them before their meetings. They kept on looking and looking at those wonderful pictures of the most beautiful story in the world.

On Sunday afternoon the nursery children gave their Christmas pageant in the local church. It snowed very heavily. In a short time Shwen Hwa Cheng became a silver world. How would those little children get to the church? This town does not have rickshas or wheelbarrows, and the children do not have galoshes or rubbers. Suddenly a church member volunteered to carry the children in bamboo baskets hanging to either end of a bamboo pole. Four children at a time were carried in the pair of baskets through the beautiful snow. After the program, the children jumped happily into the baskets and were carried home again.

Indeed, the people of Shwen Hwa Cheng had a very joyful Christmas.

Lucie Harrison Girls Bring White Gifts

By CONSTANCE BLACKSTOCK

CHRISTMAS for us at Lucie Harrison Girls' School, Lahore, Pakistan, has always begun with the White Gifts service held in the church on the last Sunday before the Christmas vacation. For this program our girls have been largely responsible. We have rejoiced that it has been so, for we have wanted our girls to think of Christmas as a time of giving.

The girls march in procession to the church. Their leader carries a white cross made by a young Christian carpenter and presented to the church as his contribution. As they march they sing "Onward, Christian Soldiers" to an Indian tune. It is very thrilling to hear their fresh, young voices witness with song, and to note the attention of passers-by who stop on the street to listen.

Last year the girls gave a Nativity pageant which was very impressive. They so entered into its spirit that one could have heard a pin drop during the performance. This was great tribute in a church packed as it always is on this particular Sunday. Mothers in Pakistan cannot go to church unless all the children go along. The little ones who were seated on the floor in front were spellbound throughout the performance.

On White Gifts Sunday everyone, big and little, takes his offering to the altar himself. The children who cannot afford a nickel or silver coin wrap their copper pennies in white or silver paper. The offering at this service is sent to indigenous missionary projects which include both home and foreign missions, such as the Warne Baby Fold in Bareilly, the Madar Tuberculosis Sanatorium, the Bible Society, and the India Missionary Society which supports work in both India and Africa.

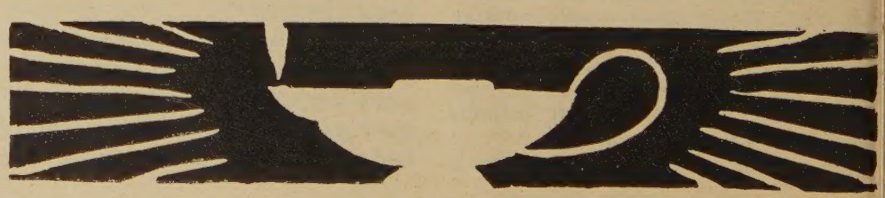
On the last day of school before Christmas, we always have a special program and a Christmas tree, which in our country is a branch of an orange or lemon tree. In the good old days there used to be a package on the tree for each one, and an orange and bag of peanuts, too. But in these somewhat slender times, the children seem equally happy with an orange and a banana, for peanuts are scarce in Pakistan. They came from what is now India.

For Christmas proper there are a dozen or so girls too far from home to go for the shorter holidays. These, together with those who live on our premises, add up to about fifty. On Christmas Eve the girls look forward to decorating the tree and the sitting room with the ancient and honorable decorations that have been in the school for years. Some are showing signs of wear, especially the bright balls. Their number has been reduced through the passing years. And yet those who have spent Christmas with us from kindergarten days and are now in their senior year of high school would miss the familiar crepe papers and other articles, were they discarded. The most precious of all are three small Santa Claus figurines which the youngsters call Father Christmas. To us it would not be Christmas, if these little figures did not occupy the central place on the mantelpiece.

Early on Christmas morning the girls serenade with carols sung in their own language. About eight o'clock the whole compound gathers in the sitting room where excitement reigns. The children's eyes fairly pop out at sight of the lighted tree with its star at the top symbolizing the bright and Morning Star, the hope of all the world. Every little girl, like her counterpart in the West, hopes that she will draw a doll. The boys look longingly at the balloons and whistles. When all are gathered, the notes of "Hark! the Herald Angels Sing" are heard from the piano, and all join in that jubilant song. One of the girls reads the Christmas story and Mamaji, the venerable Bible woman, leads in prayer. With the singing of "Silent Night" our brief service of worship ends. These two hymns must be sung or it would not be Christmas to our girls.

And then the tree! Great excitement and the comparing of notes as the packages are opened. The generous American boxes furnish cloth, soap, combs, pencils, and all sorts of interesting things. And to be remembered by American friends! That is the joy of it all! Such pride is felt! Last year, through the good offices of Church World Service, each family received a bundle of clothing. Until the buns and tea arrive, pandemonium reigns with balloons bursting and whistles blowing. This is Christmas so no one corrects. It is the children's festival and their glowing faces reveal the joy within. They are so happy with so little. When teacups are removed and someone suggests that it is time to get ready for church, then and only then is order called. A brief prayer of thanksgiving for all God's gifts brings to a close our happy Christmas morning together. For all our friends this is our Christmas wish for 1949:

"May Christ Himself draw near this Christmas day
With gifts of love to help you on your way;
To bless you with His care and be your guide,
To fill your heart with peace this Christmastide."



Finding Bethlehem at Jubbulpore

By GERTRUDE BECKER

CHRISTMAS is a family season among the Christians of India. So we, of Leonard Theological College in Jubblepore, assemble in the chapel by families and have our devotional service. Then we form a procession and go out to the field where we find the "Shepherds" sitting around a fire, talking. Suddenly the "angel" appears to them and gives them the wondrous message. We hear the joyous burst of song from the "angel" chorus, and then the "angels" disappear.

The "shepherds" join the procession and all go to the house where the newest baby lives. There on the porch lies the baby in a crib, the mother and father taking the part of Mary and Joseph. The "shepherds" kneel before the baby. From around a corner come the "Wise Men" and present their gifts.

Then some member of the college family gives a talk on Jesus, the Light of the world—Jesus, the Son of God and Son of man—his life, his challenge. Then the *big candle* is lighted.

The people come forward, family by family, with a *diya* (little Indian light) held by the father of the household. They present their gifts and receive their light from THE LIGHT, and go marching home. Then come the staff families followed by those living in the two hostels with their wardens. Soon the whole campus is a veritable fairyland of lights as all go to their homes singing the Christmas songs. It is very lovely.

The offering usually amounts to about thirty dollars, and is sent to orphan homes and needy places decided upon by the group.

When the people reach home they have family prayers, using a special worship service prepared to suit their needs.

It is hoped the students will observe Christmas this way in their villages.

Christmas Caroling in Hiroshima

By MARY McMILLAN

DURING the Christmas holidays my jeep station wagon was the means of our being able to share our joy with the sick and those who care for them in three of Hiroshima's hospitals. On rainy days, over slick, muddy roads, it took about half of the young people of our church to these hospitals, where we met others of our members who had come there.

At the Red Cross Hospital, mentioned in John Hersey's book, *Hiroshima,* we sang carols in the auditorium to patients well enough to walk about and to their doctors and nurses. They were given booklets containing the carols we sang, so they could join with us in the singing. These booklets were printed for us in the shop of the father of one of our members, and had beautiful covers made of old Christmas cards which some of you had sent.

It was a happy experience to be singing "Joy to the World" and other songs, in Japanese of course, with these people. But I think that the boys and girls in our youth group felt, as did I, that the simple service which we held in connection with our carol singing at the Memorial Hospital was still more meaningful. In this second hospital there are several Christian doctors, all of them repatriates from Korea, and, as a patient, a Christian minister. We felt they had unusual ability to appreciate our message of "Fear not . . . tidings of great joy . . . to *all* people . . . a Saviour." The third hospital was visited on Christmas afternoon. It was a large national hospital, where most of the patients, in dark, crowded, cheerless wards, were repatriates or wounded Japanese soldiers. I was told that some of the patients have no place to go when they recover, so they delay getting well, dreary as the hospital is. To them it has become "home." The sad-looking patients joined us as we sang in four of the wards, and thanked us for our visit.

Very different was the singing of carols every night for a week before Christmas in the little park in front of my present home. Little neighborhood children formed the majority of those who joined the young people of our church in the singing, under the lighted Christmas tree that towered over our garden wall. Some evenings over a hundred of them came. On the wall we put candles sent out by some of you. Older children held other candles so that everyone could see the words in the booklets. At first many of the little boys and girls did not know the carols, but by Christmas night it was thrilling to hear them.

Hiroshima is still a Buddhist stronghold in many ways. We explained to those who came to sing with us in the park and to those to whom we carried our carol singing why we were glad and eager to share our joy.

Vashti School Makes Merry at Christmas

By GLADICE BOWER

PREPARATION for Christmas extends the year round at Vashti School, Thomasville, Georgia. The staff in charge of supplies opens packages which come in from everywhere, and puts away such articles as can be used for Christmas gifts for the girls.

The week before the holidays, trees and decorations are put up in the dormitories, dining room, and other places of gathering. Christmas parties break forth here and there. Christmas programs and pageants have been given in chapel, in various churches, and for civic groups. On the last day of school before the holidays, each girls finds a gift beside her place at the table. It may be a pretty handkerchief or some hair ribbons and bobbie pins.

Christmas Eve some of the girls who remain go caroling in the school bus, singing to patients in the hospital and to shut-ins.

On Christmas morning, instead of the usual rising bell's ding dong, a group of girls awakens staff and students with the singing of Christmas carols. Then everyone hurries to the living room to see the beautiful tree from our own woods and the piles of gifts.

It is impossible to describe the joy of opening Christmas gifts at Vashti. Tripping over their housecoats, stumbling over boxes, swishing tissue paper about, throwing aside ribbons (later to be reclaimed), they present a most charming sight. But loveliest of all, are the radiant faces! One girl of twelve years, who had had no doll and had prayed for one, received three! "Look," she shouted, "three doll babies!" All are crying "Look" at the same time and we try our best to look at all at once!

Everyone helps with the preparation of the very special dinner which is heartily enjoyed. Special decorations and place cards deck the tables, and the food is fit for a king. In the evening, all the girls who wish to go are taken on a ride in the school bus to see the Christmas lights and decorations in town. At Vashti School, there's no time like Christmas.

Christmas Giving at Harwood

By LOIS E. McKEOWN

CHRISTMAS is a time of giving at Harwood Girl's School, Albuquerque, New Mexico. We give thanks for the great blessings that have been given to us: thanks to God for the gift of his Son; thanks to the Woman's Society for reaching out and touching our lives.

Giving thanks is not enough. We must bring more than gratitude to our King. How we love the Christmas hymns! We sing them, not only in chapel each morning and in our own church on Sunday afternoon, but in our music classes and at our work and play. Teachers and girls plan chapel services which help us to realize "God so loved the world that he gave." We have talks, pageants, plays, and sings. In our church services during those weeks, there are baptisms and the consecration of lives leading up to the big consecration at our White Gift service. At that service we dramatize the Christmas story. Then we present our gifts, of self and of substance.

In the middle of the week before Christmas, we have a program of music followed by the singing of carols. To this we invite our friends. On the morning before we leave, the older girls, dressed in long white robes and carrying candles, sing carols through the buildings to awaken us. What happy little faces come out from under the blankets and run to the dormitory door to watch the beautiful singers as they go on to the next dorm!

Many of our girls do not have homes, but most of them have some relatives or friends who welcome them for the Christmas holidays. Only a few of us hang our stockings around the beautiful fireplace in Hudd Hall. In the morning we find them well filled with gifts that have come largely from thoughtful women across the country.

When the girls returned from their vacation last year, they found a package on each bed. All had been sent by the women of the many societies.

Do some of you want to make an investment in Methodism in New Mexico? We have the ground and the plans for a twenty-five-thousand-dollar chapel, but no money. No one can measure the spiritual uplift that the whole of New Mexico might eventually find if our 180 students, from all over the state, had a worshipful place for further spiritual growth. Christmas is a time of giving. God gave his very best.

Home News

NEIGHBORHOOD HOUSE REJOICES

April 24, 1949, was a great day at Calexico, California, way down on the Mexican border. The long dreamed-of and planned-for new building stood before us, lovely and complete — awaiting dedication. Funds for the construction of the building were provided by the Woman's Division of Christian Service and they gave generous supervision and counsel, but the women of the Southern California-Arizona Conference Woman's Society of Christian Service gave so generously for the project that it seems also a California achievement. The dedication was a real community event. All the people of the town feel that Neighborhood House is a community project in which many of them have shared in one way or another (money given for furnishings, generous discounts, service rendered, encouragement) and to which they are free to come at all times.

"It is a building of which the Division may well be proud," we hear over and over again. Others say, "It is far beyond my expectations." Some say, "It is the most beautiful building in the Imperial Valley." It really is beautiful. It is an L-shaped, one-story, colonial structure, standing in snowy whiteness on the simply landscaped lawn —a pleasure and an inspiration to all who pass by. At the rear, a green cement recreation court leads to an arcade which extends the length of the south wing—an arcade of great architectural beauty. This arcade and the adjoining court is a haven for the older children and the young people. The ten good-sized rooms with storage closets and restrooms give working space which makes a growing program possible.

The dedication service was held on the arcade and court, which are ideal for large gatherings. The service was held in April for two reasons: first, we wished to have the building dedicated before it was used for any activities, and the transfer from our residence was scheduled for April 25; second, we thought it would still be cool in April. Nature played a trick on us, however, for on that day in the month, the mercury shot up to 105 degrees—some insist that it was 108! In spite of the heat, a large crowd estimated at 500 attended, many of them coming several hundred miles.

We were sorry that Bishop Baker could not be with us but we are deeply appreciative that Dr. Stanley S. McKee, of First Methodist Church, San Diego, was willing to drive down after his morning service and bring to us a fine dedicatory address and lead in the service of dedication. He was assisted by the Rev. Luis Tirre, superintendent of the Latin-American Provisional Conference; the ministers of the Imperial Valley; Mrs. Wray Andrew, representing the Woman's Division; Mrs. F. W. Boerner, representing the Building Committee; Mrs. Neal D. Ireland, representing the Southern California-Arizona Conference Woman's Society of Christian Service; Miss Ruth Ferguson, representing Neighborhood House, and Mrs. Alfonzo Dominguez, representing the Latin-American Conference Woman's Society of Christian Service. It was a dignified and lovely service.

In addition to the dedication of the building, the pianos were dedicated. The Rev. Ray Mortensen, of Magnolia, California, led in this service, in which representatives of the organizations donating funds for the pianos participated. The pastor of the Calexico Baptist Church, the choir of the Anglo-Methodist Church, and two of our neighborhood young men shared in the program.

Refreshments were served by our Neighborhood House Mothers' Club. The homemade cookies were given by the women of the Woman's Societies in each of the Methodist Churches of Imperial Valley. After the dedication service an hour of fellowship was enjoyed by the whole company. There were many outstanding leaders present but space forbids mentioning their names.

—Mary F. Smith, Head Resident.

BUREAU OF DEACONESS WORK

The following deaconnesses and home missionaries have been granted sabbatical leave for study and rest during 1949-50:

Ruth Adams, from Erie School, Olive Hill, Kentucky, studying at Lexington University, Lexington, Kentucky.

Dolores Diaz, from Boylan-Haven School, Jacksonville, Florida, studying at Scarritt College, Nashville, Tennessee.

Lillian Kelly, from Bethlehem Center, Chattanooga, Tennessee, studying at the University of Pittsburgh, Pittsburgh, Pennsylvania.

Estelle McIntosh, Waldron, Arkansas, studying at McMurry College, Abilene, Texas.

Nellie Mitchell, Wesley House, Amherstdale, West Virginia, studying at Morris Harvey College, Charleston, West Virginia.

Helen Reeves, Wesley House, Oklahoma City, Oklahoma, studying at Scarritt College, Nashville, Tennessee.

Eunice Stockton, Lessie Bates Davis Neighborhood House, East St. Louis, Illinois, studying at Northwestern University, Evanston, Illinois.

Elizabeth Sterling, Frances DePauw School, Los Angeles, California, studying at the College of the Pacific, Stockton, California.

All of these workers have been invited to attend the annual meeting of the Woman's Division at Buck Hill Falls, as guests of the Home Department.

The Local Church Woman Faces Responsibility

(*Excerpts from addresses delivered at the National Seminar in Kansas City, Missouri, July 22—August 3, 1949)

"THE CHRISTIAN WOMAN SERVING HER LOCAL CHURCH AND COMMUNITY"

By MRS. J. D. BRAGG, *Chairman, Department of Work in Foreign Fields*

". . . A Methodist church woman finds her local church organization one which might well be termed fearfully and wonderfully made. There are many conferences, boards, and committees. She may find a place of service on any of them.

"She acquaints herself with some of the Quarterly Conference Committees. The *Membership and Evangelism Committee* assists the pastor in keeping an accurate record of membership and constituency, with especial attention to renewing the interest of indifferent members and enlisting new members. The *Discipline* requires the secretary of Spiritual Life of the Woman's Society of Christian Service and at least two other lay women to be members.

"Then there is the *Committee on Finance,* the *Audit Committee,* and the *Committee on Nominations,* with each carrying important duties such as the name suggests; *The Committee on Pastoral Relations,* which shall be responsible, in consultation with the pastor, for supplying the pulpit during the temporary absence of the pastor. When a change in pastoral relations is contemplated, this committee shall co-operate with the District Superintendent and Bishop and consult with the pastor.

"The *Committee on Records and History* is one of which we hear very little but which carries important duties. It is responsible for preparing a careful history of the church from time of organization, and for preserving same in a permanent record.

"The *Committee on Christian Stewardship* shall correlate and promote Stewardship in the local church and by its very nature becomes one on which every educational group in the church should be represented.

"The *Committee on Hospitals and Homes* has as its duty to promote the general interests of hospitals and homes of The Methodist Church, especially those to whose support they are respectively allocated. This calls for distribution of literature to the congregation and promotion of the Golden Cross enrollment.

"A *Committee on Co-operation* shall be responsible for co-operation with other churches and constructive agencies and groups in the community. It also bears a responsibility to help in correlation that there may not be a dissipation of energy in overlapping of functions. There are Councils of Churches, Councils of Church Women, Parent-Teacher Association, the Grange and other rural organizations, Red Cross and various relief agencies, Social Planning Councils, Urban Leagues, Inter-faith groups, etc.

"Provision is also made for certain other Committees which *may* be provided in each church. There is a *Committee on Policy* which, after careful survey of the work and needs of the charge shall make recommendations concerning its improvement or extension. The *Committee on Visitation* shall plan at least one annual friendly visitation upon all members of the local church.

"A *Committee on Temperance* shall promote the cause of temperance and kindred causes. This committee can be of great assistance to the pastor as he actively promotes a vigorous program of temperance education in all departments of his church or churches.

"Then there is the *Music Committee,* the *Parsonage Committee,* and the *Committee on Church Property* . . .

"The *Committee on World Peace* is asked to provide for the promotion of world peace and keep the church informed of plans for effective action for the advancement of peace and endeavor to create a will to peace.

"The *Committee on Good Literature* shall call attention to the publication of new books of worth in forming and upbuilding the Christian life, arrange for exhibits of books and pamphlets relating to the work of the Church, promote the observance of Bible Sunday, secure subscriptions to *The Christian Advocate,* and promote the use of Methodist publications in the church schools.

"The *Committee on Social Life* shall provide, in and through the church, social functions and forms of recreation unquestionably wholesome and compatible with the mind and teaching of Christ . . .

"The *Farm and Home Committee* shall have the responsibility of assisting young couples to get established on the land as family-type farm owners and in small businesses inherent in the economy of

*The complete findings report is available at Literature Headquarters. Price 15 cents.

the community, for the purpose of maintaining and strengthening the church community.

"Surely there is afforded here an outlet for any and every talent which our Christian woman may possess! . . ."

"THE CHRISTIAN WOMAN INFLUENCING THE NATION THROUGH HOME MISSIONS"

By MRS. A. C. JOHNSON, *Chairman, Department of Work in Home Fields*

"The concept of missions enlarged through the years as women began to realize that it was better to work *with* people than to work *for* them. In *Christianizing Community Life*, by Ward-Edwards, we find the goal of home missions institutions and workers set forth as follows: 'To Christianize the community life means to permeate all its activities with the principles and ideals of Jesus. It means to make the whole of life religious, so that there shall be no separation between the spirit of worship in its play, its work, and its government. The task is not the endeavor of a day. Christianity demands a fraternal community for the satisfaction of its ideals. It requires that men who call God Father find the way to live as brothers. Now we have rifts and chasms. Our task is to bring the different groups of our community life, the divers nations and races of the world, together in a real brotherhood until there shall be no handicapped, exploited, dispossessed people, but all shall live together—on terms of equal opportunity. Solidarity is not simply the dream of workers at the bottom. It is the imperative of the Gospel.'

"The task of Home Missions has always been vitally concerned with the maintenance and establishment of institutions, with the building of programs in areas where the welfare of little children, or men and women, of whatever race or creed, is at stake. It goes even deeper than that, seeking not only to relieve distress but to prevent suffering by filling the gaps of humanity in areas where society has failed to provide a means for man's physical, mental, and spiritual well-being. But it seeks to get at the root of the great inadequacies in our national life which cause those gaps. 'To minister to the ills of the world without trying to get at the root of the disease is benevolent but short-sighted.' (*Again Pioneers.*) So the conviction grew that the Church has a function to arouse and educate and direct the Christian conscience to deal on a Christian basis with all the affairs of life; that Christianity is concerned with life in its every aspect and has a word to say about every human concern; that the need of the world is desperate for some compelling principle that can break down all barriers of prejudice and suspicion and span all differences of race, culture, and station.

"Eventually women realized it was better to correct conditions which produce evil than to minister to those who suffer because of such evils. This was the beginning of an organized effort along the lines of citizenship, temperance, peace, race relations, and economic relations. The history of the women's organization of the uniting churches shows that Methodist women in all parts of the country shared a concern in those matters and through petitions, public discussions, programs, and educational processes worked with partial success for National Prohibition.

"The 'frontier' which has had such a great part in American history was not one time or place. It was a succession of experiences.

" 'Frontiers' on today's mission field are found in the social and cultural changes in the nation, in the emotional upheaval of insecure people and in the struggle between secularism and religion."

"THE CHRISTIAN WOMAN INFLUENCING THE NATION THROUGH POLITICAL ACTION"

By MRS. M. E. TILLY, *Member of the President's Committee on Civil Rights*

"Every twenty-four hours 400 drunks the run through the police courts in Atlanta and it does not create a ripple in our city. If any other illness would lay low 400 people in the city every twenty-four hours, the city and the nation would be aroused to action.

"The consciences of many people are disturbed about the great national evil of drink, but stand before it apparently helpless and defeated.

"Funds are lacking for a real fight. A national advertising man from a big corporation was teaching a class in my church on this very question. Across the room he strung the advertisements of one national monthly magazine. Knowing the figures, he gave us the cost of those pages of advertising. Then he gave us the total, the major denominations in our section (using the full amount of The Methodist Church of the nation) appropriated for a year's fight against the evil. The total was not as great as the amount spent by the liquor firms for the advertising in that one monthly magazine.

"Now I have laid some of the problems before us, what are the solutions? Are there any? I will offer a few:

"First of all, we have no power to influence the nation through political action, unless we are voting citizens. We speak *through our votes, not only at the polls,* but through them we have the ear of Congressmen, and legislators and governors.

"Voting is a Christian's responsibility, a Christian's obligation, and a Christian's opportunity. And here I suggest as my number one *big suggestion*—and I hope I can be a good salesman of this idea to you—for I do believe in it so—A National Citizens' Roll Call of Methodist Women.

"A call to *all members* of the Woman's Society of Christian Service to register and vote. Launching the well-planned call spectacularly at the Assembly in the spring.

"This is something that will get a response from the least society and it will shake and shape the nation—if it is well planned, well carried out, and carried through. It will be the first milestone toward our goal—"*all action is local.*"

Foreign News

RECENT ARRIVALS FROM—

China: **Miss Ovidia Hansing, c/o C. L. Miller, 1100 South Fourth Street, Norfolk, Nebraska.**

Cuba: **Miss Lorraine Buck, Lakewood Estates, Bessemer, Alabama.**

RECENTLY SAILED FOR—

India: **Misses Helen Buss, Pearl Palmer, Eunice Porter, R.N., Grace Pepper Smith, May Sutherland, Jean Cale (new), Dorothy Harper (new), Martha Shelby (new), Kathryn Skott (new), Evelyn Strader (new), Theodora Bryce (new); following I-3s: Margaret Dieckhoff, Georgana Falb, Colleen Gilmore, Mary Inez Holland, Betty Johnson, Grace Niemann, Jane Stentz, Martha Ann Struthers.**

Japan: **Misses Mary C. Sterett, Gertrude Feeley.**

Korea: **Misses Mary Jane Spindlow, Maude Geraldine Goff.**

Malaya: **Misses Margaret Seeck, Kitty Hay.**

Argentina: **Miss Helen Safstrom.**

Brazil: **Misses Mary McSwain, Frances Burns (new), Clarissa Rolfs (new).**

Cuba: **Misses Ione Clay, Elizabeth Earnest, Ethel Williamson, Esther Hulbert.**

Uruguay: **Misses Frances Bigelow, Elsie Culver.**

Deceased

Miss Marguerite Decker (retired) of the Philippines, and Miss Hallie Buie (retired) of Korea.

Southern Rhodesia: Deaconess Ruth Bartholomew, Ph.D., professor in Payne College, gave her furlough year to the Central Training School in Old Umtali, Southern Rhodesia. She returned to the United States on August 10. Dr. Bartholomew's service was most timely, and greatly appreciated.

North Africa: Miss Akilla Zaidi, of Algeria, North Africa, who as a Crusade Scholar studied at Scarritt College and Peabody College, Nashville, Tennessee, has returned to North Africa. She is now at Il Maten, in the Kabyle Mountains, where she will develop a school along modern lines.

There is much rejoicing in North Africa because, for the first time in a quarter of a century, there is a good staff and plans for an integrated rural program at Il Maten and in the district surrounding Il Maten in the Kabyle Mountains. Miss Mary Lawson is working on a public-health program. Miss Emmy Gisler, of Switzerland, and Mrs. Hoyt Smith are in charge of the dispensary. Madamoiselle Laura Chevrin, of France, who has been in charge of the school for many years, will visit in the adjoining villages and work with former students.

China: The Secretary for China is keeping in close touch with China by telephone and by cable, as well as by correspondence via Hong Kong. Recent arrivals from China testify to the high caliber of Chinese Christian leaders—to their courage, wisdom, and penetrative insight in a constantly changing situation. They also testify to the very special service of the missionaries at this time. Material for a great chapter in the history of the Christian church is now being furnished by these devoted Chinese Christians and missionaries.

India: Technical Services Association, Inc., an interdenominational project for industrial and agricultural development in Pakistan which was organized a year ago, is developing rapidly under the leadership of Mr. F. A. Peter of the Church of England in Canada Mission.

Mr. Peter reports: "Out of fur waste pieces—Christian Relief got from Church World Service about twenty-three bales—we have begun to make fur caps for the local market and employ about fifty women on that already. Apart from these, we had a large New York firm that deals in embroidery write to us that they are sending us canvas and wool for a large order of needlepoint."

Philippine Islands: Excerpt of report from Saturnina Lara: "It is a great pleasure for me to speak to you in writing. I am always inspired whenever I think of the great privilege I had when I visited your country as a delegate to the Methodist General Conference, May, 1948. I cannot put into words how much I enjoyed your loving hospitality and kindness, as I went from church to church telling you what your Methodist Mission has done in our country, for it was your mission work that brought us Christ and his way of life. Because of your works we have seen the light and now we are with you praising the Lord as you have shown us. I am sure you would like me to tell you about our work here as women and members of the Woman's Society of Christian Service. The Methodis Church is composed of three Annual Conferences, namely: the Philippine Conference, the Northern Conference, and the third and youngest, the Northwest Conference. We organized ourselves at once and made our pledge for the year 1949-50, which is 840 pesos —$420. We agreed that two-thirds of this sum would be used for our home-mission work and the remaining one-third is for foreign-mission work. We have taken Sumatra as our field for the past three years."

Cuba: For the first time in our work in Cuba, one of our schools has a Cuban woman at its head. Miss Nize Fernandez is now the principal of Colegio Irene Toland in Matanzas. Upon her graduation from Colegio Buenavista, Havana, in 1931, Miss Fernandez became a teacher in Methodist schools. Always eager to prepare herself more adequately, she received the degree of *Bachiller* from the Government Institute, Matanzas, in 1937, and that of Doctor of Pedagogy from the University of Havana in 1941. Since 1933 she has taught in Colegio Irene Toland, in the primary department and in the high school. In the fellowship of The Methodist Church, Miss Fernandez has been active since her girlhood as Sunday-school teacher, steward, and church treasurer. At different times she has held all the executive offices of the Methodist Youth Fellowship, and in 1947 and 1948 served as counselor for Youth Caravans in Cuba. Since 1945 she has been chairman of the Board of Christian Education in her local church.

Japan is still in a most difficult situation economically. Many people find it impossible to do more than buy food from day to day, sometimes having to sell cherished books or clothing even to do that. Hence the supplies which come are most welcome, especially clothing, small Turkish towels, cotton cloth, thread, and soap.

Alice Cheney
69 Shoto, Shibuya, Tokyo, Japan

Executives Visit Their Fields

Miss Margaret Billingsley flew on October 15 to spend three months in studying the work in Japan, Korea, and the Philippines.

On October 17, Miss Lucile Colony sailed for India to spend from six to eight months in visiting the work in India, Pakistan, and Burma.

The 1950 Assembly

It is a real pleasure for the members of the Woman's Society of Christian Service of Cleveland and the North-East Ohio Conference to entertain the third Assembly of this great organization. We extend cordial greetings and a hearty welcome to the women of The Methodist Church as they prepare to come to Ohio.

Cleveland and its suburbs form a great urban center with a population of over a million people. It is located strategically on the shore of Lake Erie, and its multiple industries produce goods which are shipped all over the world. Its citizens are of many nationalities, and the Cultural Gardens sponsored by these groups are a unique outgrowth of their pride in the contribution of many nations to the culture of the world.

Mrs. H. F. Brandt

The Cleveland Symphony Orchestra, the Cleveland School of Music, and numerous musical organizations have made the city well known in this branch of the arts. Western Reserve University, Case School of Applied Science, Baldwin-Wallace, and many other colleges, as well as several renowned hospitals, make it a center of research in social sciences, medicine, and engineering.

Cleveland is a part of the strong Methodist tradition of the state of Ohio, and its more than fifty Methodist churches are alert to the needs and opportunities in a metropolitan area.

It is the hope and desire of all of us that you will feel at home in Cleveland, that you may be comfortable, and that from the information and inspiration gleaned at the Assembly you may take back into your own communities a new and broader interpretation of the kingdom of God on earth.

—Mrs. H. F. Brandt,
General Chairman.

HOTEL RATES

Hotel Allerton, East Thirteenth Street at Chester Avenue, Cleveland 14, Ohio

SINGLE ROOM	$3.50, $4.00, $6.00, $6.50
DOUBLE-BED ROOM	$5.50, $6.00, $8.00
TWIN-BED ROOM	$6.00, $8.50, $9.00
TWIN-BED ROOM—WITH RUNNING WATER	$4.00
FOUR PERSONS PER ROOM—WITH BATH	$11.00 PER ROOM
FOUR PERSONS PER ROOM—WITH RUNNING WATER	$9.00 PER ROOM
TWIN BEDS AND SIX COTS	$24.50 PER ROOM
TWO-ROOM SUITES	$10.00 PER ROOM

Hotel Carter, Prospect Avenue and East Ninth Street, Cleveland, Ohio

SINGLE ROOM	$4.00, $4.50, $4.75, $5.00, $6.00
DOUBLE-BED ROOM	$6.00, $6.50, $6.75, $7.00, $8.00
TWIN-BED ROOM	$7.00, $7.50, $8.00, $9.00
THREE-ROOM SUITES	$18.00 TO $25.00

Hotel Cleveland, Public Square, Cleveland, Ohio

SINGLE ROOM	$4.50
DOUBLE-BED ROOM	$6.50 TO $9.00
TWIN-BED ROOM	$9.00 TO $14.00

Hotel Hollenden, 610 Superior Avenue, Cleveland 1, Ohio

SINGLE ROOM	$3.50, $4.00, $5.00, $6.00, $8.00
DOUBLE-BED ROOM	$5.50, $6.00, $7.00, $8.00, $10.00
TWIN-BED ROOM	$7.00, $8.00, $10.00, $12.00
TWO-ROOM SUITES	$12.00 TO $18.00
THREE-ROOM SUITES	$22.00 TO $35.00

Hotel Olmsted, Superior Avenue at East Ninth Street, Cleveland 1, Ohio

SINGLE ROOM	$4.00
DOUBLE-BED ROOM	$6.00 AND $7.50
TWIN-BED ROOM	$9.50

Hotel Statler, East Twelfth Street and Euclid Avenue, Cleveland 1, Ohio

SINGLE ROOM	$4.00, $4.50, $5.00, $5.50, $6.00, $6.50, $7.00
DOUBLE-BED ROOM	$7.00, $7.50, $8.00, $8.50, $9.00, $10.00
TWIN-BED ROOM	$8.00, $8.50, $9.00, $9.50, $10.00, $10.50, $12.00
SUITE	$16.00 AND $22.50

Young Women's Christian Association, 1710 Prospect Avenue, Cleveland, Ohio

SINGLE ROOM	$2.00

A deposit of one night's rate is required to hold each reservation.

THE WOMAN'S SOCIET

Calls for

Christian Faith for

Cleveland, Ohio

Christian Faith for a World in Revolution

Women all over the United States are looking for help in deepening their faith in these days of strain and change. They are looking for help in deepening their faith in God, but they want help in deepening their faith in their fellow men as well. Perhaps faith, in God and in man, is the greatest need in the country today! For that reason, the Woman's Society of Christian Service has called an Assembly around the topic: Christian Faith for a World in Revolution.

Action From Faith

There is an old axiom that belief deepens with action. The woman who *does,* believes. But the action growing out of faith during a revolutionary age may have different emphases than in a time of calmness. The Woman's Society of Christian Service will consider two programs of action representing its faith: first, The Christian Woman's Responsibility for Human Rights; second, The Christian Woman's Responsibility for World Missions. Men and women who have had experience in these fields will share their experiences with the women of the church assembled together.

Participation of Women Assembled at Cleveland

At this Assembly, the women will not just listen to speeches. They will have a chance, by meeting in smaller groups, to ask questions, to tell experiences, to make plans for the future work of the Woman's Society in the area of Human Rights and World Missions, and to seek to deepen the faith of the local church. There is an even greater participation than this. For weeks before the Assembly, groups of women in widespread geographical areas will meet to study and discuss "Christian Faith for a World in Revolution:" "The Christian Woman's Responsibility for Human Rights," and "The Christian Woman's Responsibility for World Missions." Out of these groups will come suggestions to be gathered together for the use of local societies everywhere.

F CHRISTIAN SERVICE

nitment to

World in Revolution

l 18-21, 1950

Participation of Women Who May Not Come to the Assembly

There are thousands of women who may not be able to come to Cleveland. But they have their part in the Assembly. They may prepare themselves through study and prayer, either in groups or separately, before the Assembly. Helps on topics to be discussed will be made ready soon for every local Woman's Society of Christian Service. Such a preparation, even by women who may not be present, will raise the Assembly to a high degree of importance.

The Assembly Itself

The Assembly itself will be composed of elected delegates from jurisdiction and conference Woman's Societies of Christian Service, Woman's Division members and staff, deaconesses and missionaries, speakers, consultants, spiritual leaders, and fourteen hundred other women who are present, not because they are elected, but because they are interested and just come.

The Communion of All

As a further step in extending the participation of all Methodist women in the Assembly, a service is being prepared for local Methodist women and Methodist women around the world to be used simultaneously as the Assembly comes together on the first day. Through worship and prayer, Methodist women may unite in one great communion before the challenge of the day.

The Next Steps

For you, the next steps are: (1) watch the pages of this paper and of WORLD OUTLOOK for announcements on the Assemly; (2) arrange now to be a part in your own community of the opening worship service; (3) begin now to make a collection of the special articles on Assembly topics which are apearing in WORLD OUTLOOK and THE METHODIST WOMAN.

By MRS. ELOISE A. WOOLEVER *Executive Secretary, Woman's Section, Division of Education and Cultivation*

"Membership Offers You—"

(The spiritual basis for seeking an increased membership, and some practical plans for action, are presented here at our request by *Mrs. Sam T. Evans, Promotion Secretary, South Central Jurisdiction.)*—E. A. W.

MEMBERSHIP in the Woman's Society of Christian Service or the Wesleyan Service Guild offers you an opportunity to join the nearly one and a half million women in carrying out a program for women and children around the world. You can have a part in activities which are stimulating to the individual, strengthening to the local church, and helpful to the community. You have the opportunity through your prayers and gifts to aid in the support of hundreds of missionaries and deaconesses in this country and in the uttermost parts of the earth, who are helping thousands of people to know the better way of life. You may be proud of the many types of institutions which the Woman's Society supports: schools, colleges, hospitals, clinics, homes, social and rural centers.

Secular organizations announce to the prospective member the opportunities that membership will offer. We must do likewise if we expect to enlist every Methodist woman in the Woman's Society of Christian Service. As representatives of the society, we must make God's presence so real in our own lives that we may make him real to others. Only then will every Methodist woman seek membership in our organization.

How can we accomplish Goal I in the Advance program—every woman in our church a part of the great fellowship of the Woman's Society? The slogan, "Each one—win one," places the responsibility where it belongs. When we have won that member, let us be a big sister to her during the period of her adjustment to membership.

I want to share some of the thinking and planning of the promotion secretaries of the South Central Jurisdiction—

Mrs. Taylor O. Wright, of the Missouri Conference, says:

"The total program of the local society must be improved so that it will challenge new women to membership and present members to renewed activity. Women are attracted to an alert, up-to-the-minute, working organization. Let us not *take* time—but *make this the time*—to be accomplishing the first goal of the Advance."

Mrs. Thomas A. Caldwell, of the Southwest Texas Conference, says:

"All talents can be used in gaining new members. The woman possessing the happy faculty of making friends, may surprise even herself with the interest she can arouse in her church circles. The timidity of the wallflower need not be a hindrance, for by her faithfulness in attendance she becomes a bulwark. A cripple, from her wheel chair, has written encouragement and praise to her member friends, while to non-member friends she writes of the blessings to be obtained through membership in the Woman's Society. All talents can lead to membership building."

Mrs. Florence Tinetiah, of the Indian Mission Conference, says:

"The conference has six new societies, which is a great achievement in the program of Advance. God needs us. Without the Way, there is no going; without the Truth, there is no knowing; without the Life, there is no growing."

Mrs. Minerva Garza, of the Rio Grande Conference, suggests a plan which she will use when the Advance Caravans are completed. After several weeks of preparation, visitation and intense work, the local society will observe A WOMAN'S SOCIETY OF CHRISTIAN SERVICE WEEK. With the help of the pastor, every activity will be slanted toward the Woman's Society. This will precede the Day of Advance, with the climax on Epiphany.

Mrs. Cloie E. Uhl, of the Central Kansas Conference, says:

"We now have ten 100-per-cent societies. These range in membership from 16 to 175. When a society attains this goal it does not mean that it has no other membership responsibility. How about the other churches on the same circuit? The unchurched member of the community? The new neighbor?"

Mrs. Don J. Merritt, of the Nebraska Conference, suggests a circle for shut-in members. They are provided with devotional materials which include two prayers—one for a rainy, one for a sunshiny day. In order that they may be members they are given two bags, red for the bright day, gray for the cloudy, for their daily contributions.

From *Mrs. R. H. Monroe, of the Texas Conference,* comes this suggestion for honoring new members: "As a member joins a society, her name is embroidered on a quilt block. When the quilt is finished it is sent to one of our institutions, or sold, and the money given to the life membership fund."

Mrs. C. C. Coffee, of the Northwest Texas Conference, says:

"Ask the co-operation of the district superintendent in organizing new societies. Invite key women of the unorganized churches to all zone and district meetings, that they may get a vision of the work. Enlist district members with the hope that these will become leaven for a new society."

Do We Know What Work Means?

(A word with the Membership Committee specially in mind)

DON'T get excited. Nobody is imputing idleness to the Woman's Society of Christian Service. And certainly not to you personally. Perhaps in the whole church, the person who could give the most unqualified "yes" in answer to the above question, is the typical active member of the Woman's Society.

But we are thinking of two meanings bound up in that one word "work," growing out of the reading of an article by Bishop Ledden in *The Africa Christian Advocate,* "Nobody Works Like Him" (published recently in leaflet form). It was of Christ they were singing, those student choristers at Old Umtali, Rhodesia, when following their magnificent rendition of the Hallelujah Chorus they sang one of their own spirituals, "Nobody Works Like Him." He *works:* Jesus said, "My Father worketh hitherto and I work." We recall his words to his followers of all the ages—"Greater works than these shall ye do." Yes: one who claims to be truly his, must know the meaning of the word "work."

Then that added meaning: that crowning sense of triumph in accomplishment, making it all seem worth while. "It *works,*" shouts the little child with his mechanical toy, as the wheels go round. "It works!" breathes the scientist bending over his test tube and the inventor over his handiwork. Its purpose is fulfilled—it *works.*

The Woman's Society of Christian Service *works.* Ask any earnest member. In the obvious way, of course; read its *Annual Report,* if there is any doubt in the matter. In the second way, too, it works. You can see its purpose fulfilled: it succeeds, it *works,* when genuinely tried. That is why we are so eager to have every Methodist woman give it a chance and see.

"Nobody works like Him." How would you like to have it truly said of you? "Nobody works like Mrs. So-and-so." "Nobody works like our membership committee." Not creating a sense of bustle and stir that wears people down ("Verily," said the Master about such, "they HAVE their reward"); but in the steady quiet of God's way of work. In action which never lets up, but sees the thing through—sees it set going and kept going, with a transforming and contagious power. This is the special function of the membership committee, looking toward Epiphany and a great ingathering of women into the fellowship of the society. They cannot do it without all the rest of us. And none of us can do it without Him. "Nobody works like Him." . . . "Go thou and do likewise."

TOWARD GOAL I

"I believe *knowing* our women is the first and important thing. Most churches have on their rolls women who have found it difficult to become part of the church. One reason might be, that when people transfer their church letters in hot weather (like this summer!) we feel it is too hot to call on them. In the fall we take an interest in the "new" members who come in then, and those to whom we failed to show an interest in the summer never actually do get followed up.

"My other point is, that if one person fails to interest a certain person, or a visit to one circle fails, the name should be passed on to another person or circle to follow up. I believe our woman's work has something for every woman, and if we will be friendly in our approach we can win them not only to the society, but to a fuller life through it. One of our circles shows what concerted effort will do, in a few months' time. It was started from scratch in January, 1948, and we have nineteen members, only three of whom had formerly been members of the society. Eight had been members of Trinity for years, but had never been interested in joining the society, and had been given up as people who *could not* be interested. Too often we tend to give a perfunctory invitation and not follow it up."

(Adapted from a letter from Mrs. Walter A. Davis, district promotion secretary, Charleston District, South Carolina Conference, to Mrs. J. Ashby Turner, promotion secretary, South Carolina Conference.)

Star Power

A PLAYLET FOR THE MEMBERSHIP COMMITTEE

By MRS. HOWARD F. LOCH

(Revised by Mrs. Henry D. Ebner with permission of the Author)

(Mrs. Ethel Walters is seated at a table with an encyclopedia, papers, and pencil. Mary Hunter rings the bell.)

Mrs. Walters: Hello, Mary! Come in!

Mrs. Hunter: My goodness, you look industrious. What's all the study about?

Mrs. Walters: I'm studying the stars. Our club asked each of us to look up some interesting topic that is not generally known, and give a report at our next meeting. I chose the stars, and they are so interesting, I'm thrilled! Do you know that there are fixed stars that keep the same positions and form constant patterns, age after age? All the fixed stars are self-luminous, too. They have different colors. Some are blue, some white, and some red. The reddest ones have the greatest heat, and the bluest ones are the lowest in temperature. All of the stars are always in their places, and they are always grouped in clusters.

It is the clouds and gasses and other conditions of the atmosphere between them and our earth that keep us from seeing them except on clear nights. There are supposed to be three thousand millions of stars in the galaxy of our earth. That would be two stars apiece for every human being on earth. Somehow they don't seem so numerous if you think of them that way! But you didn't come to learn about stars, Mary. What have you on your mind?

Mrs. Hunter: I didn't come to learn about stars, but your stars have set me to thinking. When I came in, I felt I had the most discouraging task that a poor woman could have. I am the membership chairman of our Woman's Society, and I get so tired of asking women to become members, and thinking up new tricks to lure the indifferent ones. I came to see if you had any ideas. But maybe I'm too close to the program to see it clearly. Thinking about the stars has pulled my mind up and up. God's universe is so great that you have to stretch your mind even to consider it. . . . Do you know, Ethel, one of our goals for this quadrennium is, "Every Methodist woman a member of the Woman's Society of Christian Service." Many of the women of the church are like the stars that we cannot see. We haven't tried very hard to interest them, yet they are there, with varied talents that should be used.

Mrs. Walters: It says here that every star has some light of its own and it attracts other stars about it. I think that is the real secret of getting a large, active membership in any organization, Mary. No one person is able to attract a very large number of others, unless they are unusual in personality, but every one of us has some influence and can draw a few people to us. And the brighter we shine, the greater is our drawing power!

Mrs. Hunter: You said something about there being two stars apiece for every person in the world. I guess if the inactive women in our church were divided up among the active members of the Woman's Society, there would be more than two apiece. But if each one would win two more we would certainly have a wonderfully large group of workers. When you think in terms of two, the task doesn't seem so large at all. If we could follow out the three-in-one plan—that is, three women going after one, we would certainly be doing something worth while for our society.

Mrs. Walters: That would make a real constellation, Mary. You would be the great white star at the northern tip—

Mrs. Hunter: And Mrs. Henry and Mrs. Green, our president and promotion secretary, would form the southern border (*both laugh and the doorbell rings, interrupting*).

Mrs. Walters: Come in, Lois James. Let me show you the stars!

Mrs. James: Hello, Mary. Don't tell me you're star-gazing. I don't believe it. When you have that thoughtful look, you are planning something for the Woman's Society of Christian Service. You're the greatest worker I ever saw—what would we do without you! You surely do keep me in line—and the others, too!

Mrs. Hunter: We were just discussing Woman's Society members and stars. Do you know anything about stars, Lois?

Mrs. James: Indeed I do! I never read a book about them, if that's what you mean, but I know the stars I can see from my balcony. I watch them every clear night. They are wonderfully interesting. I have my own names for some of them.

Mrs. Walters: Mary was comparing Woman's Society members to stars. They seem to have some things in common.

Mrs. James: Why, of course! The very bright star just over the edge of my roof would be Mrs. Thomas. And the teeny little one above the lilac bush would be Mrs. Black. She is always right there when you look for her. And she always does her bit even if she isn't as showy as some others. Then there is Mrs. Hill. When I find

her in the sky, I look very carefully and see about half a dozen tiny stars that I couldn't see before. Mrs. Hill wouldn't think of coming to a meeting without bringing a carful of others along. Yes, and Mrs. Donald would be the star above the maple tree. Sometimes it is there, and then again it isn't.

Mrs. Hunter: The stars are always there, Lois. It is just the clouds and soot and vapors of the atmosphere that get between us and them. Then we can't see them.

Mrs. Walters: That is a lovely thought. If we could just clear away the clouds of indifference, selfishness, and ignorance, then we would all shine brightly for the Master, and the Kingdom building would be a joy instead of a job.

Mrs. Hunter: The thought I like the best of all is that stars are self-luminous. Christian women are like that, too. We do not borrow light. It is within us. And the closer we are to the Christ, the brighter and more intense our drawing power becomes. And like the stars we gather in groups, like our Woman's Society of Christian Service, and the larger our number becomes, the more others will be attracted to our sphere.

Mrs. James: It makes me feel like singing the old chorus we sang when we were children, "Brighten the Corner Where You Are."

Mrs. Hunter: Brighten your corner—and draw those who come within your orbit into the constellation of the Woman's Society. That gives me several new ideas about membership. Thanks, Ethel, and you, too, Lois. When I pray tonight, I will be especially thankful for God's stars. They have lifted me to a higher aim and a more noble purpose. Well, I must be on my way. Good-by until next time.

An Advance Crossword Puzzle

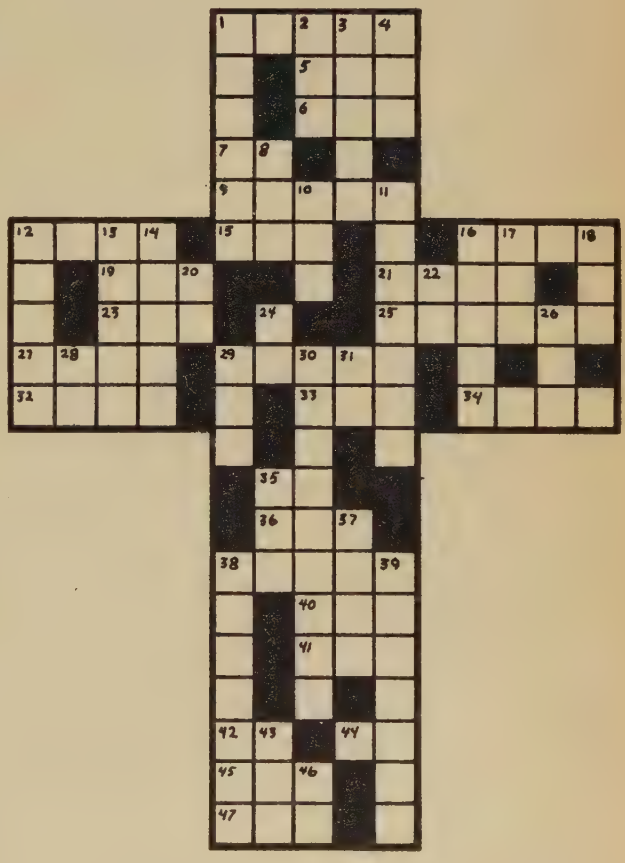
Acknowledgment is made to Mrs. Milton Beeman, secretary of Missionary Education, Mansfield District, North-East Ohio Conference, for her preparing of this cross-word puzzle; and to Mrs. Lawrence Kreps of Mt. Vernon, Ohio, for her helpful suggestions. A few minor changes have been made in preparing it for publication.

HORIZONTAL

1. Last name of past Division President
5. To lament
6. German word for "with"
7. A signal in railroad telegraphy
9. Home of Ewha University
12. Abbreviation for Woman's Society of Christian Service
15. A spring of mineral water
16. Month the fiscal year of W.S.C.S. starts
19. A kind of meat
21. Small glass bottle
23. A fluid for writing
25. Visual appearance
27. A narrow way
29. Our monthly magazine is called The Methodist .....
32. Expensive
33. Abbreviation for "and so forth"
34. Home of Maynard-MacDougal Memorial Hospital
35. Exclamation of wonder
36. At the present time
38. Pertaining to foot
40. Girl's name
41. Small Japanese coin
42. Sun god
44. Correlative of "either"
45. The entire quantity
47. Sketch or plan

VERTICAL

1. Last name of present Division President
2. Limb of body
3. Our book of Constitution and By-Laws is called A .....
4. To obtain
8. Anything steeped
10. Past of verb "run"
11. Name of our Four-Point Program for this quadrennium
12. Our purpose is to work for a ..... Christian Community
13. Our foreign missionary study for 1948-49 was on .....
14. More rational
16. Our foreign missionary study for 1949-50 is on .....
17. Central American rubber tree
18. Consume
20. Abbreviation for "Mark"
22. Form of "to be"
24. Depart
26. Projecting part of a wheel
28. A Latin diphthong
29. Abbreviation for organization for employed women
30. Church Movement started by John Wesley
31. Near
35. Our theme "Toward ..... World in Christ"
37. To ford by foot
38. The V.-Pres. of W.S.C.S. is ..... Chairman
39. Last name of a Field Worker from Tyler, Texas
43. In the style of
46. Abbreviation for "Low Pressure"



"Twenty-Four Seconds Left"

The following excerpt from "The Bishop's Corner" in *The Africa Christian Advocate* seems to us closely related to our Goal III.

"That was what Bishop Ledden said: 'Twenty-four seconds left.' We were driving through the Wankie Game Preserve below Victoria Falls. Mrs. Booth had said after a long time in the park, 'You must show me an elephant in ten minutes. After all, in eighteen years I have not seen a single one.' It was a reasonable request, we all agreed, for were we not in the place where there are supposed to be lots of elephants? But the time went on. The hours went by—no elephant—and yet there were still two minutes to go. Then we were almost at the exit gate. We would not see any elephants. 'Twenty-four seconds left!' We had failed to meet the reasonable request. We turned the corner and elephants were everywhere—not one, but twenty-four!

"I have felt something like that as I have gone across the Elisabethville Area once more as a new quadrennium begins. In America I had said Africa can still be won to Christ. All we need are the missionaries and the money. It was a reasonable request, for are we not a great church with millions of members who are stewards of great resources? Everywhere I have seen indications that we are almost accomplishing that purpose. *Just two minutes more* and we will have someone— No, we cannot release her to direct the Laubach campaign of adult education and evangelistic outreach—not until a new missionary arrives to take the work she is doing now.

"The Woman's Division is ready to open work in Mulungwishi—*just three minutes* and we will have another worker so we can start. That district will be combined with the training school for another year in Angola and the missionary has been asked to carry an impossible load. Five schools are without teachers in this district; ten teachers must be replaced there. Wait *just five minutes* and we will have two more people so we can reopen the teacher-training section we had to close.

"You will have to tell the village that there can be no teacher for the Community School of Religion. *Just one minute* and someone will send the money to support her.

"*Two minutes more* and there will be a scholarship for that medical student.

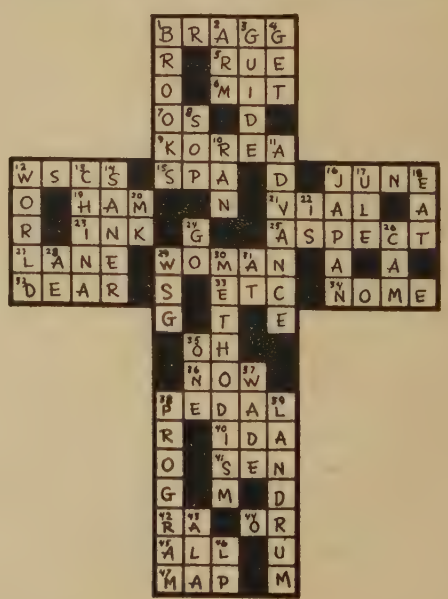
" 'There is no mission working there,' the government education man told me as he pointed to place after place on the map of areas that are our responsibility. 'Twenty-four seconds left.' Are we going to turn the corner?"

TOWARD GOAL I

"Of our five new societies, four are in old churches where they had never made the change from the Ladies' Aid. One is a brand-new Methodist church which wanted to organize a Woman's Society of Christian Service at the same time the church was organized. They are a most enthusiastic group. Some of their women came to conference and told us of their plans, before we had even heard there was to be a Methodist church there. This society is Unity. Mrs. Meeker was unable to get there on the day they expected her to form the organization, so they went ahead and organized all by themselves. Since then both the conference and district presidents have met with them. Such a group of women is a real inspiration."

—(Mrs. C. W. Stacey, promotion secretary, Oregon Conference.)

ANSWER: Advance Puzzle



Suggestions for the Study of

We the Peoples of the Ecumenical Church

By RUTH MOUGEY WORRELL

A GREAT Christian leader said recently, "The Christian church from now on will date its every action from before and after Amsterdam."

It is because of the tremendous significance of the organization of the World Council of Churches and the recent developments of the ecumenical movement, that Methodist women have chosen as one of their four major study topics for 1949-50, "We the Peoples of the Ecumenical Church."*

This outline has been prepared especially for leaders.

I. PREPARATION

(1) Become familiar with the history and development of the ecumenical church. (2) Study the causes of the controversies in the early church. (3) Review the missionary advance of the nineteenth century, because the sense of working for unity grew out of the missionary movement. (4) It is vital that the leader herself have a deep sense of the oneness in Christ among Christians of every race, nation, and communion, and a conviction that only a united church can meet the chaos, despair, and tragic confusion of this world.

II. ESSENTIAL MATERIALS FOR USE IN THIS STUDY

We the Peoples of the Ecumenical Church, Winnifred Wygal. 60 cents.
The Guide (for Leaders), Winnifred Wygal. 15 cents.
A Study Guide for Leaders,[1] Board of Education, Nashville, Tennessee. Free.
Toward a United Church,[1] William Adams Brown. $2.50.
How We Got Our Denominations,[1] Stanley I. Stuber. $2.50.
The Small Sects in America,[1] Elmer T. Clark. $3.00.
Christianity and Our World,[1] John C. Bennett. 75 cents.
Alternative to Futility, Elton Trueblood. Harper and Brothers, New York. $1.00.
Tomorrow Is Here, Kenneth S. Latourette and W. Richey Hogg.
Blind Spots, Henry Smith Leiper. 75 cents.
Primer for Protestants,[1] James Hastings Nichols. $1.50.
Christians and the World of Nations, Vernon Holloway. The Pilgrim Press, 14 Beacon Street, Boston, Massachusetts. 60 cents.

LEAFLETS AND PAMPHLETS—

World Council Publications, 297 Fourth Avenue, New York 10, N. Y.:

Life and Work of Women in the Church, Mrs. S. H. Cavert. 60 cents.
The Story of the World Council of Churches. 25 cents.
Highlights of the Amsterdam Assembly. 15 cents.
Findings and Decisions. 25 cents.

United Council of Church Women Publications, 156 Fifth Avenue, New York 10, N. Y.:

Thy Kingdom Come (packet). 50 cents.
All That Is Past Is Prologue. 10 cents.
Citadel of Faith (***May Fellowship—May '49*** packet). 10 cents.
World Community Day—'49 (packet). 25 cents.
Declaration of Human Rights. 5 cents.
Washington, D. C., Segregation Report. 25 cents.

United Nations Publications, United Nations Department of Public Information, Lake Success, New York (materials available free in small quantities):

The United Nations—What It Is—What It Does—How It Works.
The Struggle for Lasting Peace, Trygvie Lie.

Venture of Faith—Amsterdam '48,[1] J. W. Kennedy. $1.00.
Women in American Church Life, Inez Cavert. 50 cents.
Women and the Church, Mrs. J. D. Bragg. Two for 15 cents.
The Bible and Human Rights, Kathleen MacArthur (packet). 90 cents.
Story of the President's Commission on Civil Rights, Mrs. M. E. Tilly. Free for postage.

III. SOME OF THE AIMS OF THIS STUDY

(1) A new conception of Christ's agonizing prayer that his followers might find their oneness in him and the Father. (2) A new concept of the life and work of women in the church. (3) A realization that unity begins in one's own community and embraces all of Christ's followers irrespective of race, color, or denomination. (4) A new vision of and commitment to Christian missions. (5) A deep conviction that will find itself in working together in every cause that will help to establish His Kingdom on earth. (6) A commitment to study and work and pray for world peace. (7) The organization of a Council of Church Women in every community, and a consecration of time and abilities to make it a vital force. (8) Finally, a rededication of self.

IV. THE STUDY GROUP

The class sessions should—(1) Discuss the history and Christian compulsion of unity. (2) Develop plans for united action. (3) Inspire each individual with a personal responsibility in the united task. (4) Invite the women from other communions to share in the study. (5) When possible, use the experiences of women who have been privileged to attend one or more of the world conferences. (6) Be sure to have carefully prepared worship services. (7) Encourage the participation of every woman. (8) Appoint a special clipping committee to watch for news regarding Christian unity.

V. IMPORTANT TOPICS FOR STUDY AND DISCUSSION

(1) How we got our denominations. (2) Prepare a timetable of Christian unity from the time of Paul. (3) On what basic doctrines do most Protestant churches agree? (4) History of the world ecumenical conferences, 1910-49. (5) Organization of the World Council of Churches. (6) The proposed National Council of Churches of Christ in the United States of America. (7) The relation of world missions to world peace. (8) Practical examples for world thought and action, such as: displaced persons; genocide; world relief. (9) Our united task in race relations. What can we do?

VI. IMPORTANT ACTIONS GROWING OUT OF THE STUDY

(1) Responsibility for and sharing in: World Day of Prayer; May Fellowship; World Community Day. (2) An active Council of Church Women and the individual's responsibility to make it a force for righteousness in the community.

In his book, *Toward a United Church,* William Adams Brown sums up the whole matter in a phrase. One may say of the Ecumenical Movement that it is the effort to apply the spirit of the thirteenth chapter of I Corinthians to every phase of the church's institutional life.

The message of the Council states, "Our coming together to form a World Council of Churches will be in vain unless Christians and Christian congregations everywhere commit themselves to the Lord of the Church in a new effort to seek together where they live to be his witnesses and servants among their neighbors."

If the Ecumenical Movement is to live it must live in my community.

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*Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.
[1]Order from Methodist Publishing House serving your territory.

Wesleyan Service Guild

By MARION LELA NORRIS

What's Ahead

THIS is a question everyone is asking these days. There are some ways in which the local unit of the Guild can help to answer this question for certain groups in the community. How? Secure the new book of programs and worship services for employed women published by the MEM entitled *What's Ahead?* (50 cents at Literature Headquarters). This is successor to *At the Desk Next to Mine.* At the end of each program, concrete suggestions are listed to help local groups discover "What's Ahead" for them.

Guild Representation at the Assembly

Each conference is entitled to one Guild delegate at the Assembly, according to the Assembly bylaws which give membership to "one Wesleyan Service Guild representative from each conference" (Article 3, Section 1, page 292, of the *Ninth Annual Report of the Woman's Division of Christian Service*).

The Guild bylaws state: "The Guild delegate to the Assembly shall be elected at the annual meeting of the conference Wesleyan Service Guild, or the conference Guild committee, preceding the Assembly" (Article 9, Section 4, page 317). While it is hoped that the election can take place at a meeting of the conference Guild where all units are represented, if this is not possible the election may be carried on at a meeting of the conference Guild committee, which may secure nominees in advance from all local units.

Guild Missionaries

At the September Executive Meeting of the Woman's Division of Christian Service two Guild members were elected for missionary service. Miss Elizabeth Beale, a member of Christ Church Guild in New York, sailed in October for Cuba as a public-health nurse. Her Guild gave her a beautiful shower which cut down materially her shopping list of *musts.* The conference Guild gave her a Victrola and records for her work.

Miss Helen Loomis, a member of the Standing Committee of the Guild during last quadrennium and chairman of publicity, sailed October 20 for a three-year term of special work in Malaya. The Standing Committee and many of the conferences contributed to a fund for books on religious education which Miss Loomis had been asked to take for the use of all the missionaries in her station.

Several suggestions have been received concerning the listing of Guild people across the country who are in mission work in various parts of the United States and foreign countries. Conference Guild secretaries have been asked to compile such a list giving name and address, unit from which they went out, their field of work, and an interesting item or two about what they are doing. These will be compiled for Guild use at the Assembly in Cleveland.

The Angelus Fellowship

Dr. Eugene L. Smith, successor to Dr. Ralph E. Diffendorfer in the Board of Missions, spent several months in Africa before taking his new office. In speaking at the first fall chapel service of the Methodist Building, he said that all were trying to find a way to be of help to the missionaries and their coworkers. This plan evolved: EVERY EVENING AT SIX O'CLOCK, no matter where one is, he will pray for the missionaries. Dr. Smith invited everyone who wishes to join this group to do so. It is not an organization. There is no membership roll.

What might this mean if all Guild members were to pray for the eight Guild missionaries and their work EVERY EVENING AT SIX O'CLOCK? Add to the list the other missionaries you know and read about, especially those who have gone out from your church, or district, or conference.

No matter where you are, pray for them. It may be a silent prayer in the midst of a group to which you cannot speak. It may be voiced prayers in the home of another who is happy to join the prayer group. It may be a personal period of prayer and meditation.

You remember the Guild page in THE METHODIST WOMAN, January, 1949, about how a Guild started a prayer group, and what it had meant to so many employed women? Has your Guild a prayer group? If not, THE ANGELUS FELLOWSHIP might well be the beginning of a Guild prayer group in your church.

Christmas Carols

Mrs. Alvina H. Mottinger, former Guild secretary of New Mexico conference, has a very interesting and usable book entitled "Christmas Carols, Their Authors and Composers."[1] This is a collection of favorite carols with a biographical sketch of the author and the composer of each carol. It will be useful in planning Christmas programs and worship services.

Christmas Slides

The Christmas Story in a set of six exquisite slides with interpretation for a worship service. Prepared by Mrs. Florence Reeves, available for $5.00 prepaid, at the Wesleyan Service Guild Office, 150 Fifth Avenue, New York 11, N. Y. This may be purchased by a district or a conference Guild and used by a number of local units.

[1] Published by G. Schirmer, $1.00.

Student Work

DOROTHY NYLAND, *Secretary*

QUESTIONS AND ANSWERS FOR STUDENT WORK

By MRS. MORRISON STIVERS
Kentucky Conference Secretary of Student Work

Q. What are the two co-operating agencies which make up the National Conference of Methodist Youth?

A. One is the program of Youth Work, which develops in the local church; the other is the student group, organized on college campuses.

Q. What is the Methodist Student Movement?

A. It is The Methodist Church at work in the college community, seeking through Wesley Foundation groups at state and independent colleges, and student organizations in other colleges, to provide spiritual, moral, and social needs of students.

Q. What are (a) the Methodist Student Fellowship Fund, (b) Fellow College Projects, (c) Fellow American Projects?

A. (a) Its purpose is to enable local Wesley Foundations, groups on Methodist college campuses, and other local student groups to support state, national, and international projects.

(b) Projects overseas.

(c) Projects in the home field which include Negro work, Spanish American, etc. (See *Handbook of Methodist Student Fellowship Fund.*)

Q. Is financial aid available for students who need it?

A. Yes, through the Student Loan and Scholarship Fund (Information concerning this fund may be secured from Dr. E. W. Stodghill, 810 Broadway, Nashville 2, Tennessee.)

Q. What is the name of the official student magazine?

A. *motive*—published at 810 Broadway, Nashville 2, Tennessee. $1.50 for single subscription, or $1.00 each for ten or more to one address.

Q. Name the persons in the local church who compose the committee on missionary personnel.

A. Secretary of Youth Work, secretary of Student Work, the pastor, the president of the Woman's Society of Christian Service, and a representative from the Wesleyan Service Guild.

Q. Name the two days to be observed each year in the local churches which call special attention to students.

A. *Methodist Student Day* on second Sunday in June—offering for Methodist Student Loan Fund.

Student Recognition Day on the Sunday following Christmas Day.

Q. What do we mean by Summer Work Camps?

A. They are projects which give our college students opportunity to render volunteer Christian service during their summer vacations.

Q. Name the six work camps held in the summer of 1949.

A. (1) Kentucky Work Camp—located in western Kentucky, near Central City, in a rural coal-mining community, using eight Methodist college men and women.

(2) Los Angeles Work Camp—located in Gardena (a suburb of Los Angeles). Twenty-five mature college students working particularly with interracial groups.

(3) Iowa Rural Work Camp—Twenty men and women were quartered in the dormitories of Simpson College, working in twenty rural churches in Warren County.

(4) Mexico Work Camp—Fifteen Methodist college men and five Mexican men students lived in the village of Zacapoaxtlo, about 200 miles from Mexico City and worked among the native Mexicans.

(5) New York City Work Camp—Twenty-five mature students of different races, who plan to make the work of the church their profession, were used to do interracial work in the nation's largest city.

(6) Cuba Work Camp—A group of Methodist college men and women worked among the natives of Cuba.

Q. What do the terms J-3, K-3, and I-3 mean?

A. J-3 and K-3 refer to the fifty college men and women who volunteered for three-years' service in Japan and Korea.

I-3 is the term used to refer to a similar group of men and women who volunteered for three years of service in India.

Q. How does the Student Secretary co-operate in these projects?

A. She presents the needs for full-time Christian service and the three-year projects to the students. See *Methodist Service Projects;* use film strips "Operation J-3" and "Christ's Work in Japan."

Q. What is the emphasis for Student Work in this year of Advance?

A. W.S.C.S. stands for "Wanted Students for Christian Service!"

Youth Work

By HELEN L. JOHNSON, *Secretary*

JANUARY MEANS MISSIONS

"WHY can't we do that in January when we shall be studying Japan?" asked one of the girls at the youth conference. Do you know that January means mission study in the church school? Have you already made plans for the use of the missionary units of MYF sessions? Now is the time to complete plans for this study and to decide what your group can and will do. The missionary units which will appear in the church-school lessons for both Sunday-morning and Sunday-evening sessions are listed by age groups in the leaflet, *Missionary Materials for Youth** (2125-B). Such titles as "Off to Japan" and "I Was Born in Tokyo" are in themselves an invitation to study.

Every MYF studying "Japan" and "Cooperation for a Christian Nation" should order a packet of free material from the Youth Department, Box 871, Nashville, Tennessee. Be careful to designate which packet you desire. The packet on "Japan" contains a list of films and a leaflet on Methodist work in that country.

Some groups will not find the Sunday sessions sufficient, for special interests will grow out of the use of the regular units. The world friendship commission, or committee, will wish to plan for study groups to follow through with this interest. This calls for informal weekday sessions, possibly from four to six, including study, discussion, fun, and other related activities. The material suggested for groups studying "Japan" and "Cooperation for a Christian Nation" will be found in THE METHODIST WOMAN, September, 1949, page 28.

We should seek always to relate study, activity, and giving. *The Methodist Youth Fund Bulletin* for October-November-December, 1949, contains articles on the Methodist Youth Fund projects related to the two themes for this year.

Four of the programs in *You and Your World** contain stories from the work of the Woman's Division of Christian Service related to the two study topics. Although these programs are planned particularly for World Friendship Groups of Girls they should be made available to the MYF as a whole.

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

Reading Books for Christmas

By RUBY VAN HOOSER, *Secretary of Children's Work*

TO MAKE new friends at Christmas time, when the world is celebrating the birth of a little Child—this is an experience that parents, teachers, and friends will wish that every boy and girl may have. Through the doorway of books, children may become acquainted with people doing interesting things in their own country or in countries across the sea. The following reading books, illustrated in color, published by the Friendship Press, are recommended. They deal with the current missionary emphases of Japan and Migrants.

For Small Children:

MITSU: A LITTLE GIRL OF JAPAN,* by Winifred E. Barnard and Helen Jacobs. 50 cents.

For Children 6-8:

TOSHIO AND TAMA: CHILDREN OF THE NEW JAPAN,* by Anne M. Halladay. Paper, $1.00; cloth, $1.75.

SANDY AND MR. JALOPY,* by Edith J. Agnew. Paper, $1.00; cloth, $1.75.

For Children 9-11:

WHERE THE CARP BANNERS FLY,* by Grace W. McGavran. Paper, $1.00; cloth, $1.75.

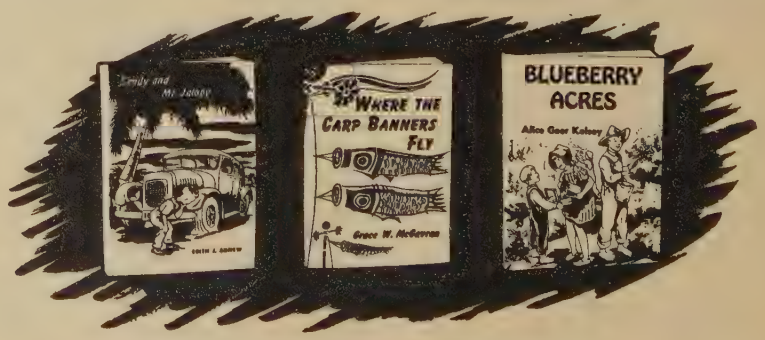
BLUEBERRY ACRES AND OTHER STORIES,* by Alice Geer Kelsey. Paper, $1.00; cloth, $1.75.

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.

SECRETARIES OF CHILDREN'S WORK

Primary and junior children in many church schools will engage in the study of missionary units in January, 1950. For plans and materials see the winter issue of the *World Friendship Bulletin*.

—Ruby Van Hooser



Worship Program for Circles

Our Faith—for Building a World Christian Community —Through Generosity

"OPEN THINE HAND WIDE"

A Service of Worship for the Christmas Season*

OPENING HYMN: "We Three Kings of Orient Are" (*The Methodist Hymnal,* No. 102).

SCRIPTURE (*by the leader*):

"Unto every one of us is given grace according to the measure of the gift of Christ."

"And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of the ministry, for building up the body of Christ. . . ." [1]

"If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him?" [1]

"The living God who giveth us richly all things to enjoy."

"The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

"The righteous sheweth mercy, and giveth."

HYMN: "O Little Town of Bethlehem" (No. 100).

MEDITATION (*by the leader or by someone appointed in advance*):

The Scriptures have much to say about gifts and giving. The Bible speaks not only of material gifts, of harvest gifts, and altar gifts, but also of spiritual gifts, of gifts of grace, of faith which is the gift of God. It reminds us that "every perfect gift is from above."

At the Christmas season, the thoughts of the world turn naturally to the giving of gifts. This is the time for most unselfish giving, thoughtful giving, generous giving, gracious giving. Some writer has said that the spirit of outgoing good will which mellows the earth's atmosphere at Christmastide must be the natural habitat of the soul—its true atmosphere, and the one in which it best thrives.

We who truly believe in Christmas must turn our thoughts to gifts that are worthy of being presented to the King of kings—to the consecrated giving of gifts that will look toward the feeding of the world's hungry millions, the healing of the world's hurts, and the staunching of the world's bitter tears.

STORY (*summarized quickly and dramatically by an able storyteller*): "There's a Song in the Air," by Sadie Maude Moore, Korea (see page 4 of this issue).

DEDICATION:

Leader: To preaching the good tidings of salvation; to teaching Jesus' way of life; to healing broken bodies and soothing fevered brows; to leading every little child to the knowledge and love of Jesus; to caring for helpless age and the relief of all who look to us for help; to evangelizing the world and building the kingdom of God—

Group: We consecrate our wealth, our efforts, and our lives.[2]

CLOSING HYMN: "We Would See Jesus" (No. 113—first stanza only).

*Prepared by Elizabeth Watson of *World Outlook* staff.

[1] *Revised Standard Version of the New Testament.*

[2] Adapted from Orders of Worship in *The Methodist Hymnal,* p. 518.

THE PHILIPPINES UNIT

Goals for 1949-1950

1. Every Methodist woman, a member of the Woman's Society of Christian Service.

2. Every Methodist woman, a tither.

3. Every Methodist woman, a member of Family Prayer.

4. Every Methodist woman, praying and giving to the general budget of the church.

5. Every Methodist woman, paying her membership fees and all her obligations to the society.

In addition to the regular business meeting held once a month, there is a devotional meeting every Sunday afternoon. Afterward the members divide into the following groups: (1) go to a near-by village to teach in the Sunday school; (2) call on absent members; (3) call on the sick; (4) remain at the church for a Bible class. Group membership is rotated.

On Church Day the women bring their lunch and have a special program. There is Bible study and a lesson on the duties of church membership, followed by games and a singing contest.

The two-day district annual conference with reports and election of officers is held in March. The women study the *Discipline* in order to learn their responsibilities as a society in the church. They bring their food and cook it so as not to be a burden to the entertaining church. Of course, they stay overnight in the homes of the local society members.

World Federation of Methodist Women

By MRS. PAUL ARRINGTON, *Chairman*

PRAYER FOR PEACE AND GOOD WILL

Father God, we thank thee for peace which gives us joy and rest of mind. Help us, thy people, to understand the value of peace. The world is full of trouble and murders and strife because everybody is busy in everything but for nothing. Make us hungry for the eternal bread which is Jesus Christ himself. Create, we pray, in the hearts of the rich, love and compassion for the poor; and in the poor, create the spirit of humbleness and good will toward their fellow men; and to our rulers and politicians give them clean and unselfish hearts, devoted and consecrated to their people's need. Help us to possess love and be possessed by love in its fullness. Lord, we confess to thee that many times we sought peace in vain because we did not talk with thee who art the source of perfect peace. God, give us courage to hate evil and exalt love in our daily living. Let good will be our weapon to conquer our selfish aims. Give us peace within us and about us, O Christ—thy peace serene. Amen.

—*Saturnina Lara.*

PROGRAM SUGGESTIONS FOR JANUARY

By MRS. H. W. BLAND DETWILER

"The Whole of Love . . . Is My Answer"

One must read and reread the theme for this very wonderful January meeting. In this world of so many negatives, it is a thrill to find the affirmative answer: Love—"the whole of love . . . is my answer." Is it in our hearts? Will it be made new when the meeting has come to a close?

Truly, women, we *could* change the world, if *every* Methodist woman fell so wonderfully in love with the God of love that she could say and live, "He is my answer."

Prepare this theme with much prayer and careful study:

1. Repeat the first sentence of Our Purpose over and over.

2. Have the members of the Program Committee get the three *purposes* of *this* program well fixed in their minds.

3. Go through Program A and Program B. Work over them and see which really will be of the greatest benefit to *your* women.

4. Times of quiet and relaxation of spirit in our program are oftimes passed over lightly. There may be a woman on your Program Committee who feels this is a church service and may wish to put another program in its place. She is wrong. Be very patient and kind, but very persistent in having such a meeting.

5. The outline itself may be rearranged.

6. The time of meeting may be the regular period, a Day Apart, or the material may be used in small cell groups, meeting in different homes. It has very profound help for us all. Group experiences may be very rich.

7. Developed one step further, three circles may each be assigned the preparation and presentation of one of the gifts. Here is a suggested approach: one circle presenting the first gift, "Adoration"; the second circle, "Concentration"; and the third circle, "Realization."

The gift of "Adoration" may be presented thus: use several pictures by the great masters. You will find such glorious suggestions in *Christ and the Fine Arts,* by Cynthia Pearl Maus. Not only will you want to use some of the Madonna and Child or manger scenes, but such lovely ones as "The Supper at Emmaus," by Ectrslaeat, or the many effective ones of Christ and children, or "Christ the Universal Saviour," by Hisu San Ch'un. Perhaps music will start your gift of "Adoration." A choir or record of the "Hallelujah Chorus," or violin and piano using any one of the great tone pictures of Adoration; or a beautiful reading of the Magnificat (St. Luke 1:46-55) by a voice or a woman in costume. Use soft blue lights.

The second gift, "Concentration," may also be presented by pictures, music, or poetry. But do, do, do give special care to this gift. It is probably the most sorely needed of all. Surely, one charming woman of your group can either speak or lead a short discussion on this powerful word. She should be a woman who lives out this gift in her own life; who says to the church, "This one thing I do."

Right here in some groups you may want to use a check-chart made up by your own committee—not *aimed at,* but for the *benefit of* those who need to grow spiritually, or send for copies of *A Meditation** to be used by each woman during a period of silence.

The gift of "Realization" comes only after the first two are understood. Look at the very rich statement on page 59, Program Book:* "Ours, by God's Grace, is the joy of joys—of making things come true." We help our women to know that the Christian life, that the work of the Woman's Society of Christian Service, is a joy and not a duty. Help them to see that they may dream dreams which become realities in home, church, and community activities.

Members of the Wesleyan Service Guild might use their own experiences in the business and professional world to help us in understanding this gift. Invite them.

This gift may be presented also by placing suggestions on the blackboard as to what we can actually dream and accomplish. We are planning to have a very alert friend of the society come to our January meeting. In a very quiet way she will show us how she believes public opinion can really be changed by creatively living a *real* Christian witness. Another friend who is coming to take our devotions, does a very *real* task in consistent, quiet calling on shut-ins and new member possibilities.

Invitations. (1) Small drawings of gift boxes, "wrapped" in water color or crayon. (2) A key—"be a key woman and open the door of your Woman's Society of Christian Service." (3) A short note from your Spiritual Life Committee, suggesting the need for the meeting and explaining it. A Woman's Society or Advance seal would be an extra touch. (4) A poster, with the theme or a Scripture verse beautifully printed and announcement of time, date, and place, should be hung in your church well in advance of the meeting. (5) The Call to Worship, found on page 61 of the Program Book,* would also make a lovely invitation.

In January, be an instrument for the Kingdom.

Special! Do you have an Officers' Training Day on your calendar? Do you ever use your report blanks as a guide to show you just what you should do? The January meeting should increase your membership and interest!

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.

The Silhouette of Christ

By MRS. C. C. LONG

DECEMBER'S issue of our METHODIST WOMAN, as you have observed, bears upon its cover page the silhouette of the Christ Child. It is called our silhouette number, and we believe that to be a very significant name for a Christmas number of any publication.

Some years ago an old church building was wrecked by a concern employed for that purpose. After the building was completely demolished, on the adjoining building could still be seen the silhouette of that former edifice, etched in unmistakable clarity by the tools of time.

A silhouette is an image in profile. Etched upon the walls of time, or better still upon the heart, it may make a lasting impression.

The Christ Child is revealed each month in the many living silhouettes which appear upon the pages of THE METHODIST WOMAN, but before these pictures can be penned, the silhouette of the Christ and His teachings must first be etched upon the heart and mind of the writer.

From month to month articles which appear between the cover pages of our METHODIST WOMAN come from deep desire and concern for the furthering of the efficiency pattern of Christian living. These articles deal with blueprints for building a better local Woman's Society. Silhouettes of women and girls of every race who are served through hospitals, schools, and homes under the Woman's Division appear regularly. It is our hope to place upon their hearts the most important of all silhouettes, that of the Christ Child.

The wonderful journeys by vision to mission fields at home and abroad impress us anew with the universality of God's grace. Frequently, as in our September issue of THE METHODIST WOMAN, we read letters from our community houses and deaconesses pleading that workers be sent. Also the lands afar plead for new personnel.

Would we could bring our gifts to the Christ Child this Christmas time by lifting high His challenge and thereby leading the way for some young person within our church to go into full-time Christian service—service in which the silhouetting of the lasting imprint upon the life of the church in its farthest reaches would be a compelling passion.

Because I do so very much, this Christmas time, wish to think particularly of materials which aid in this silhouetting process, the following suggestion of very helpful materials come to mind.

Spiritual life material is always valuable and the reasonable prices of our materials make their possession assured. *The Well at Sychar,* that little play at only ten cents, is such a beautiful thing, as it helps us realize anew the freshness of that living water that Jesus brought to the woman of Sychar.

The other day someone wrote, "How I wish you had a pattern for a memorial service to send to me." I responded that we had a beautiful pattern for a memorial service in local, district, and conference. This is the beautifully written service in tribute to Sara Estelle Haskin. This beautiful life and the tribute expressed may well be the pattern for services for other women of your acquaintance, who have walked the road of service. Copies of this booklet are available at twenty-five cents.

Man's Search for God, by Charley May Cunningham, is a series of worship services which are most beautiful and very helpful. Sixty cents will secure one of these books.

Christmas also brings to mind stories for children. I'm thinking of *Tumbleweed Boy,* by Eleanor Hull, in the pages of which, through the everyday life of fourteen-year-old Colly, who compares himself to a tumbleweed, excitement and sorrow mingle. This story assures us that the church through community service is helping silhouette the image of Christ in the hearts of needy childhood. It is such a wonderful value at one dollar. With it should go, at forty cents, *More About Migrants,* by John D. Banks. This is a program guide providing source material, activities, and worship services to use with *Tumbleweed Boy.*

The reaction of a child is delightful when hearing a well-told story. How I thrilled as I read to a primary child, *Toshio and Tama —Children of the New Japan.* Anne M. Halliday tells this story of a family in a village of present-day Japan, their life at home, school, and church. The dollar invested in this book is really an investment.

Questions have come concerning Mary Culler White's attractive *Let's Go to China.* We still have copies available. There are some pictures of Chinese symbols that would make lovely invitations. The charming cover picture of the Chinese child will steal your heart away. The cost is only fifty cents.

Oh, I could go on and on with these book chats, for I believe so thoroughly in the value of the printed page. Not to be selling it ever, but to be telling it to those upon whom much depends, and that means each one of us, as together we receive the unspeakable gift of God's grace, this Christmas time. Having received it we silhouette it upon our hearts. Having been thus silhouetted, a deep desire to share Him with others is always the result. May each of our readers know the blessedness of Christmas in a very special way, this year 1949.

FINANCIAL CONFERENCE REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSIONS

Henrietta Gibson

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1949-50	Total Pledged 1949-50	Youth	Children	Total on Appropriations 1949-50
Central:							
Atlanta				$ 1,365.00*			
Central Alabama	$ 109.35	$ 4.00	$ 113.35	950.00*	$ 7.00	$ 2.00	$ 122.35
Central West	193.00	7.00	200.00	600.00*	31.00		231.00
Delaware	1,027.26	72.00	1,099.26	4,550.00*			1,099.26
East Tennessee	293.60		293.60	650.00*			293.60
Florida				300.00*			
Lexington	1,270.59	110.80	1,381.39	4,050.00*	103.87	15.00	1,500.26
Louisiana	95.00	48.75	143.75	1,711.50*			143.75
Mississippi	674.59	47.65	722.24	1,000.00*		4.20	726.44
North Carolina				1,068.00*			
Savannah				375.00*			
South Carolina	1,000.00		1,000.00	1,829.00*			1,000.00
South Florida	81.25	10.00	91.25	275.00*			91.25
Southwest	60.00		60.00	550.00*	7.00		67.00
Tennessee	200.00	23.00	223.00	1,100.00*	7.50	8.00	238.50
Texas	417.75	13.00	430.75	2,050.00*	38.37	14.89	484.01
Upper Mississippi	59.70	3.00	62.70	402.00*	1.00		63.70
Washington	485.81	93.60	579.41	5,000.00*	100.00		679.41
West Texas	410.00	50.00	460.00	1,100.00*			460.00
Total	6,377.90	482.80	6,860.70	28,925.50	295.74	44.09	7,200.53
North Central:							
Dakota	2,677.32	174.15	2,851.47	13,500.00*	550.00	34.70	3,436.17
Detroit	11,247.86	396.63	11,644.49	80,525.00*	1,841.61	117.39	13,603.49
Illinois	23,680.12	1,164.12	24,844.24	100,000.00*	1,665.29	198.84	26,708.37
Indiana	15,149.73	732.86	15,882.59	66,000.00*	1,192.00	461.51	17,536.10
Iowa-Des Moines	10,586.80	395.86	10,982.66	61,000.00*	2,575.10	87.23	13,644.99
Michigan	8,039.34	524.49	8,563.83	59,000.00*	1,039.53	124.71	9,728.07
Minnesota	7,049.79	320.48	7,370.27	60,000.00*	693.68	187.38	8,251.33
North Dakota	2,549.50	107.00	2,656.50	9,775.00*	192.50	70.83	2,919.83
North Indiana	12,174.76	616.68	12,791.44	60,000.00*	1,778.66	167.54	14,737.64
North-East Ohio	18,967.29	464.90	19,432.19	130,000.00*	1,900.62	230.99	21,563.80
Northwest Indiana	5,606.76	256.94	5,863.70	34,018.00*	738.87	171.25	6,773.82
Northern Iowa	10,411.71	253.61	10,665.32	66,300.00*	3,484.35	89.58	14,239.25
Ohio	25,903.05	848.00	26,751.05	168,500.00*	4,083.00	409.00	31,243.05
Rock River	9,362.61	679.01	10,041.62	93,431.00*	1,752.00	266.87	12,060.49
Southern Illinois	7,438.29	554.50	7,992.79	28,000.00*	424.33	158.41	8,575.53
West Wisconsin	4,609.49	124.71	4,734.20	19,000.00*	296.00	28.58	5,058.78
Wisconsin	4,225.50	374.99	4,600.49	27,450.00*	529.25	15.86	5,145.60
Total	179,679.92	7,988.93	187,668.85	1,076,499.00	24,736.79	2,820.67	215,226.31
Northeastern:							
Baltimore	16,791.87	337.35	17,129.22	100,000.00	949.92	90.11	18,169.25
Central New York	5,851.27	154.89	6,006.16	48,000.00	890.44	60.35	6,956.95
Central Pennsylvania	5,760.57	48.66	5,809.23	54,000.00	161.65	87.46	6,058.34
Erie	8,867.15	48.00	8,915.15	65,000.00	446.43	101.47	9,463.05
Genesee	5,943.67	202.81	6,146.48	55,000.00		292.96	6,439.44
Maine	1,287.45	43.42	1,330.87	8,800.00	15.70	13.30	1,359.87
Newark	7,758.56	246.33	8,004.89	68,400.00	399.22	100.57	8,504.68
New England	5,600.92	150.40	5,751.32	34,000.00	381.13	133.18	6,265.63
New England Southern	2,631.87		2,631.87	20,000.00	268.63		2,900.50
New Hampshire	683.39	58.00	741.39	6,800.00	54.00	52.46	847.85
New Jersey	8,170.67	143.83	8,314.50	50,414.00	395.36	90.08	8,799.94
New York	3,128.77	318.50	3,447.27	34,000.00		5.50	3,452.77
New York East	9,909.98	623.75	10,533.73	50,770.00	367.00	47.65	10,948.38
Northern New York	588.64		588.64	26,000.00			588.64
Peninsula	8,476.90	23.15	8,500.05	34,000.00	483.03	56.91	9,039.99
Philadelphia	13,343.77	1,150.58	14,494.35	68,000.00		186.12	14,680.47
Pittsburgh	17,172.98	245.60	17,418.58	90,000.00	1,329.77	93.46	18,841.81
Troy	7,651.85	115.80	7,767.65	51,000.00	76.62	13.05	7,857.32
West Virginia	22,684.19	852.46	23,536.65	106,000.00	2,203.37	108.13	25,848.15
Wyoming	9,224.99	117.60	9,342.59	48,000.00		51.12	9,393.71
Puerto Rico Provisional							
Total	161,529.46	4,881.13	166,410.59	1,018,184.00	8,422.27	1,583.88	176,416.74
South Central:							
Central Kansas	11,812.05	778.17	12,590.22	136,500.00	732.19	164.04	13,486.45
Central Texas	12,165.63	1,501.04	13,666.67	55,000.00	721.34	101.02	14,489.05
East Oklahoma	250.00		250.00	46,872.00			250.00
Indian Mission	200.00		200.00	600.00			200.00
Kansas	6,726.32	491.90	7,218.22	63,000.00	673.08	129.01	8,020.31
Little Rock	1,212.50		1,212.50	50,000.00			1,212.50

*Indicates figures used are 1948 Pledge; 1949-50 Pledges not yet received.

FIRST THREE MONTHS—1949-50

AND CHURCH EXTENSION—THE METHODIST CHURCH

Treasurer

DIVISION OF TOTAL RECEIPTS

General Appropriations	Conference Work	Total on Appropriations 1949-50	Total on Appropriations 1948-49	Week of Prayer (Including W. S. G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
			$ 432.11						
$ 122.35		$ 122.35	113.78		$ 14.00				$ 136.35
231.00		231.00	205.20						231.00
765.94	$ 333.32	1,099.26	1,551.55		83.00		$ 15.00		1,197.26
293.60		293.60	301.00						293.60
1,500.26		1,500.26		$ 2.25	55.46				1,557.97
143.75		143.75	506.25	2.13	26.38				172.26
726.44		726.44	380.00		33.00				759.44
			332.08						
			52.00						
1,000.00		1,000.00	1,570.00		135.77				1,135.77
91.25		91.25	94.75						91.25
67.00		67.00	230.00		6.00		4.00		77.00
238.50		238.50	214.40		93.10				331.60
484.01		484.01	797.44		59.00				543.01
63.70		63.70	93.00		4.00				67.70
679.41		679.41	1,342.07		60.25				739.66
460.00		460.00	355.00		87.00				547.00
6,867.21	333.32	7,200.53	8,570.63	4.38	656.96		19.00		7,880.87
3,436.17		3,436.17	3,374.42	8.73	151.00				3,595 90
12,795.17	808.32	13,603.49	18,780.71		1,174.65	$ 649.61			15,427.75
25,842.98	865.39	26,708.37	32,802.79		1,272.34	1,399.49			29,380.20
16,415.12	1,120.98	17,536.10	18,943.51		723.78	700.00	73.05		19,032.93
11,836.99	1,808.00	13,644.99	18,185.29		1,038.82	670.56		$ 50.00	15,404.37
7,728.07	2,000.00	9,728.07	8,779.20		461.28	715.35			10,904.70
8,251.33		8,251.33	14,976.11		1,120.93	226.70			9,598.96
2,919.83		2,919.83	2,047.68		321.50	58.00			3,299.33
13,237.64	1,500.00	14,737.64	19,796.10	3.85	963.11	100.00	62.70	5.00	15,872.30
18,447.21	3,116.59	21,563.80	37,580.94		972.96				22,536.76
6,773.82		6,773.82	10,601.33	.50	358.18	375.00	46.20		7,553.70
13,698.25	541.00	14,239.25	18,793.76	1.30	797.57	105.00			15,143.12
25,293.06	5,949.99	31,243.05	45,946.54		1,720.08	3,600.00			36,563.13
11,405.49	655.00	12,060.49	23,655.38		792.05	456.75			13,309.29
8,575.53		8,575.53	9,737.31		388.00	560.00			9,523.53
4,831.45	227.33	5,058.78	4,268.45		259.05	173.06			5,490.89
5,145.60		5,145.60	8,059.11		144.00	26.00			5,315.60
196,633.71	18,592.60	215,226.31	296,328.63	14.38	12,659.30	9,815.52	181.95	55.00	237,952.46
14,269.25	3,900.00	18,169.25	24,374.57	2.33	922.84	35.00	68.80	5.00	19,203.22
6,831.97	124.98	6,956.95	6,385.77		114.00	70.00			7,140.95
4,975.02	1,083.32	6,058.34	10,264.28		221.43	50.00	21.10	99.00	6,449.87
8,213.07	1,249.98	9,463.05	12,066.27	85.75	1,488.35	15.50			11,052.65
5,672.78	766.66	6,439.44	9,793.28	5.00	137.52	10.00			6,591.96
1,309.87	50.00	1,359.87	1,947.37		22.00				1,381.87
7,154.68	1,350.00	8,504.68	12,202.61	10.00	223.21		40.00	120.00	8,897.89
3,765.64	2,499.99	6,265.63	6,835.94		675.65	915.14			7,856.42
2,150.50	750.00	2,900.50	6,475.49		58.00				2,958.50
847.85		847.85	1,024.40		2.50				850.35
8,008.28	791.66	8,799.94	8,578.98	36.50	234.00				9,070.44
3,452.77		3,452.77	4,261.07	11.30	216.55	1.25			3,681.87
9,943.38	1,005.00	10,948.38	11,743.35		792.13	30.00	40.00		11,810.51
588.64		588.64	4,509.13			80.90			669.54
7,640.01	1,399.98	9,039.99	8,756.01		342.27				9,382.26
12,480.47	2,200.00	14,680.47	12,054.16	10.50	125.50	557.42			15,373.89
14,341.81	4,500.00	18,841.81	17,441.23	23.15	311.26	20.00			19,196.22
7,857.32		7,857.32	4,290.97		84.16	50.00		45.00	8,036.48
23,198.15	2,650.00	25,848.15	26,396.67	8.50	1,552.89	100.00	77.97		27,587.51
8,093.72	1,299.99	9,393.71	6,390.78		174.66	25.00			9,593.37
150,795.18	25,621.56	176,416.74	195,792.33	193.03	7,698.92	1,960.21	247.87	269.00	186,785.77
13,080.22	406.23	13,486.45	27,083.13		1,027.78				14,514.23
14,489.03		14,489.03	13,201.50	.80	1,781.75	20.00	28.39		16,319.97
250.00		250.00	6,914.15		10.00				260.00
200.00		200.00	118.46		8.05				208.05
6,920.31	1,100.00	8,020.31	13,776.77		949.42	50.00			9,019.73
1,150.00	62.50	1,212.50	10,103.24			87.50			1,300.00

FINANCIAL CONFERENCE REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSIONS

Henrietta Gibson,

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1949-50	Total Pledged 1949-50	Youth	Children	Total on Appropriations 1949-50
South Central (Continued):							
Louisiana	$ 9,992.74	$ 1,477.11	$ 11,469.85	$ 70,000.00	$ 1,131.10	$ 92.18	$ 12,693.13
Missouri	14,012.45	303.37	14,315.82	26,500.00	359.69	72.69	14,748.20
Nebraska	20,548.67	997.99	21,546.66	100,000.00	660.88	120.58	22,328.12
New Mexico	3,646.88	378.19	4,025.07	15,000.00	337.73	.....	4,362.80
North Arkansas	8,828.97	900.00	9,728.97	39,000.00	326.49	32.36	10,087.82
North Texas	11,626.00	875.00	12,501.00	50,000.00	250.00	37.50	12,788.50
Northwest Texas	10,302.51	1,050.51	11,353.02	35,000.00	1,508.95	53.57	12,915.54
St. Louis	10,932.71	924.30	11,857.01	50,000.00	204.35	143.30	12,204.66
Rio Grande	81.00	.....	81.00	667.00	45.75	.....	126.75
Southwest Missouri	2,625.30	255.60	2,880.90	56,779.00	433.17	32.55	3,346.62
Southwest Texas	12,122.85	831.66	12,954.51	44,000.00	1,256.76	103.28	14,314.55
Texas	17,638.70	1,857.04	19,495.74	88,000.00	1,472.12	240.24	21,208.10
West Oklahoma	12,109.13	971.55	13,080.68	64,000.00	719.46	72.73	13,872.87
Total	166,834.41	13,593.43	180,427.84	990,918.00	10,833.06	1,395.05	192,655.95
Southeastern:							
Alabama	11,019.36	1,068.75	12,088.11	65,000.00	.....	62.42	12,150.53
Florida	14,223.77	1,313.68	15,537.45	85,000.00	1,264.17	49.13	16,850.75
Holston	11,868.13	1,881.87	13,750.00	55,000.00	986.42	78.81	14,815.23
Kentucky	8,556.15	651.10	9,207.25	42,000.00	686.49	39.25	9,932.99
Louisville	6,138.91	532.25	6,671.16	40,000.00	.....	57.98	6,729.14
Memphis	11,203.78	1,514.09	12,717.87	50,000.00	543.54	67.67	13,329.08
Mississippi	7,571.71	1,550.11	9,121.82	42,000.00	1,442.24	46.43	10,610.49
North Alabama	15,432.77	1,551.68	16,984.45	67,500.00	875.80	40.83	17,901.08
North Carolina	16,584.57	2,180.80	18,765.37	80,000.00	.....	121.99	18,887.36
North Georgia	23,139.95	2,805.05	25,945.00	100,000.00	1,007.57	148.33	27,100.90
North Mississippi	8,184.60	1,087.29	9,271.89	31,000.00	658.68	21.20	9,951.77
South Carolina	16,599.53	1,468.91	18,068.44	90,000.00	1,615.53	63.91	19,747.88
South Georgia	13,224.43	1,216.15	14,440.58	70,000.00	568.30	75.53	15,084.41
Tennessee	10,308.91	1,187.18	11,496.09	55,000.00	324.61	55.10	11,875.80
Virginia	38,306.81	2,794.30	41,101.11	120,000.00	1,785.29	.....	42,886.40
Western North Carolina	21,624.51	2,569.60	24,194.11	80,000.00	979.41	109.61	25,283.13
Total	233,987.89	25,372.81	259,360.70	1,072,500.00	12,738.05	1,038.19	273,136.94
Western:							
Alaska Mission	.....	.....	.....	.....	.....	.....	.....
California Oriental Mission	.....	.....	.....	135.00	.....	.....	.....
California-Nevada	5,019.39	152.00	5,171.39	68,000.00	1,023.63	77.86	6,272.88
Colorado	2,849.80	91.00	2,940.80	27,000.00	110.31	31.95	3,083.06
Hawaii Mission	499.22	40.87	540.09	2,000.00	.....	.....	540.09
Idaho	699.69	25.00	724.69	13,000.00	158.00	.....	882.69
Latin America Provisional	20.00	.....	20.00	135.00	6.33	.....	26.33
Montana	2,250.00	.....	2,250.00	13,500.00	.....	.....	2,250.00
Japanese Provisional	.....	.....	.....	.....	.....	.....	.....
Oregon	3,079.60	38.00	3,117.60	35,000.00	610.97	33.88	3,762.45
Pacific Northwest	2,783.73	123.78	2,907.51	50,000.00	702.44	6.32	3,616.27
Southern California-Arizona	30,621.28	734.22	31,355.50	190,000.00	1,721.67	155.25	33,232.42
Wyoming State	779.26	27.50	806.76	5,730.00	41.00	20.00	867.76
Total	48,601.97	1,232.37	49,834.34	404,500.00	4,374.35	325.26	54,533.95
Total from Conferences	797,011.55	53,551.47	850,563.02	4,591,526.50	61,400.26	7,207.14	919,170.42
Other Income for Appropriations:							
Deaconess Pensions	.....	.....	.....	.....	.....	.....	.....
Enrolled Missionary Pension Fund	.....	.....	.....	.....	.....	.....	.....
Missionary and Deaconess Temporary Disability Fund	.....	.....	.....	.....	.....	.....	.....
Interest Income Allocated from Endowments and Restricted Funds	.....	.....	.....	.....	.....	.....	.....
Miscellaneous and Gifts on Appropriations	.....	.....	.....	.....	.....	.....	.....
Student Fund	.....	.....	.....	.....	.....	.....	.....
Grand Total	$797,011.55	$53,551.47	$850,563.02	$4,591,526.50	$61,400.26	$7,207.14	$919,170.42

IRST THREE MONTHS—1949-50

ND CHURCH EXTENSION—THE METHODIST CHURCH

reasurer

DIVISION OF TOTAL RECEIPTS

General propriations	Conference Work	Total on Appropriations 1949-50	Total on Appropriations 1948-49	Week of Prayer (Including W. S. G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
12,693.13		$ 12,693.13	$ 12,356.09		$ 1,563.92	$ 1,095.00	$ 28.86		$ 15,380.91
14,748.20		14,748.20	5,379.91	$ 24.39	1,669.37	347.10	37.30		16,826.36
21,628.12	$ 700.00	22,328.12	16,151.64	10.45	1,546.55				23,885.12
4,362.80		4,362.80	2,120.43		556.88	146.00			5,065.68
10,046.15	41.67	10,087.82	8,888.79		763.90	208.33	30.50		11,090.55
12,788.50		12,788.50	13,442.50		419.77		33.00		13,241.27
12,915.54		12,915.54	10,227.85	5.25	1,473.17	890.00		$23.85	15,307.81
12,204.66		12,204.66	8,885.18		1,275.29		27.60	20.00	13,527.55
126.75		126.75	244.21						126.75
3,346.62		3,346.62	12,014.51		512.61	23.00			3,882.23
14,314.55		14,314.55	15,485.17	8.30	1,318.35	30.00			15,671.20
21,208.10		21,208.10	18,347.83		2,524.28				23,732.38
13,872.87		13,872.87	10,835.85	8.20	1,005.94	465.00	35.23		15,387.24
190,345.55	2,310.40	192,655.95	205,577.21	57.39	18,407.03	3,361.93	220.88	43.85	214,747.03
12,150.53		12,150.53	15,748.56		1,297.79				13,448.32
16,850.75		16,850.75	22,946.60		2,978.45	1,605.03			21,434.23
14,815.23		14,815.23	14,335.63		1,343.97	3,100.00			19,259.20
9,932.99		9,932.99	9,184.23		600.58	135.05	27.45		10,696.07
6,729.14		6,729.14	7,706.70		472.57	121.00	21.40		7,344.11
13,329.08		13,329.08	10,667.80		919.70	93.47			14,342.25
10,610.49		10,610.49	9,368.04		1,067.88	100.00		37.00	11,815.37
17,901.08		17,901.08	12,997.01		934.82				18,835.90
18,887.36		18,887.36	18,417.08		1,915.84	241.80			21,045.00
27,100.90		27,100.90	22,504.65		1,485.64	5.00			28,591.54
9,951.77		9,951.77	8,397.38		743.63				10,695.40
19,747.88		19,747.88	21,684.33		1,479.38	240.00			21,467.26
15,084.41		15,084.41	19,245.32	9.00	1,542.68	1,552.18			18,188.27
9,775.80	2,100.00	11,875.80	12,122.09		778.40				12,654.20
42,886.40		42,886.40	33,689.81		919.53	300.00			44,105.93
25,283.13		25,283.13	24,713.44	30.26	2,091.88				27,405.27
271,036.94	2,100.00	273,136.94	263,728.67	39.26	20,572.74	7,493.53	48.85	37.00	301,328.32
5,972.88	300.00	6,272.88	10,436.05		532.26	498.00		100.00	7,403.14
2,033.06	1,050.00	3,083.06	8,553.72		459.46	325.36	14.00		3,881.88
540.09		540.09	607.70						540.09
882.69		882.69	2,457.19		177.07	35.20			1,094.96
26.33		26.33	5.00						26.33
2,125.00	125.00	2,250.00	1,363.86						2,250.00
3,512.45	250.00	3,762.45	5,846.01		271.04	1,027.25			5,060.74
3,536.27	80.00	3,616.27	7,640.32	13.35	959.04	2,765.00			7,353.66
25,782.43	7,449.99	33,232.42	26,902.04		3,224.14	1,520.00			37,976.56
867.76		867.76	1,375.00		50.00				917.76
45,278.96	9,254.99	54,533.95	65,186.89	13.35	5,673.01	6,170.81	14.00	100.00	66,505.12
860,957.55	58,212.87	919,170.42	1,035,184.36	321.79	65,667.96	28,802.00	732.55	504.85	1,015,199.57
12,330.58		12,330.58	13,413.53						12,330.58
218.21		218.21	52.70						218.21
250.00		250.00	210.00						250.00
8,116.28		8,116.28	10,565.05						8,116.28
1,126.95		1,126.95	1,771.50						1,126.95
1,913.50		1,913.50	556.46						1,913.50
23,955.52		23,955.52	26,569.24						
$884,913.07	$58,212.87	$943,125.94	$1,061,753.60	$321.79	$65,667.96	$28,802.00	$732.55	$504.85	$1,039,155.09

NEW MATERIALS

1950
Prayer Calendar
WHAT'S AHEAD?
The World Stands Out on Either Side No Wider Than the Heart is Wide
Programs for New Women's Societies of Christian Service

Prayer Calendar, 1950. Contains more detailed information than the Prayer Calendar of last year. This booklet gives an opportunity to every woman to join in daily prayer for the work and the workers in the various fields of service of the Woman's Division. Covers the eight-month period from January through August, 1950. 35 cents.

The World Stands Out on Either Side, No Wider Than the Heart Is Wide. To introduce to the women of newly formed societies the organization and history of the Woman's Society of Christian Service, and to give a comprehensive picture of the work of the Woman's Division. 50 cents.

Light for Mining Communities. Gives a description of the program, activities, aims, and needs of seven projects of the Woman's Division in coal-mining communities. 15 cents.

On Planning Itineraries. To serve as a guide for local societies or other church groups in arranging itineraries of field workers, missionaries, deaconesses, and other speakers. Free for postage.

WORLD DAY OF PRAYER
February 24, 1950

Theme: Faith for Our Time

Orders *must* be in our offices by February 10, 1950, to insure delivery.

Program for Adults and Young People, 5 cents each.

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Oh, Yes, You Can! To help women who are trying to increase Woman's Society of Christian Service membership by providing them with ten *convincing* answers to give women who feel that they cannot join the Woman's Society of Christian Service. Free for postage.

The Local Church Woman Building a World Christian Community. Findings of the National Seminar in Kansas City, Missouri, July 22-25, 1949. The material in this booklet will be helpful in the over-all program planning, especially for circles and special meetings. 15 cents.

Our Faith Building a World Christian Community. Four addresses given by Dr. W. J. Faulkner, dean of chapel, Fisk University, Nashville, Tennessee, to the National Seminar. 15 cents.

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